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NOTES OF THE WEEK.

THE Rev. Mary A. Safford, minister of the Unitarian church, Des Moines, Iowa, to whom we referred last week as on a visit to this country, is to preach at Clarence-road Free Christian Church, Ken-tish Town, to-morrow (Sunday) morning.

WE have from the Rev. L. P. Jack a letter on the subject of Evil, referring to Mr. Boyce Gibson's article of last week. This we shall publish next week, when we hope also to have an article by Dr. Mellone on Professor Henry Jones's Conference paper.

THE appeal, which we publish this week, for the building of a Unitarian Church in Christiania, should touch the sympathies of many of our people, who are familiar with the glorious country of Norway, and know the sterling qualities of her people. Mr. Haugerud is no stranger to this country, where he has more than once spoken at our Whitsuntide meetings, nor in America, where he was a student at Meadville, and ministered for some time to a Scandinavian congregation. If England could find £500 for the Christiania church and America another £500, Mr. Haugerud and his friends would receive a great encouragement in their good work.

IN opening the May Assembly of the Congregational Union on Monday, the new chairman, the Rev. J. D. Jones, of Bourne-mouth, inveighed with great emphasis against the jingo spirit. He said he felt ashamed of the recent attack of hysteria

and panic. Where was the old English spirit of self-restraint? The only god England had been worshipping lately was the god of the big battalions. For the men who had used the press to create this spirit he had no language in which to express his feelings. The crime of individual murder faded into insignificance before this crime of encouragement to nations to murder each other. We needed a new conception of patriotism. Much had passed for patriotism in recent days which was a base imitation of the real thing. That the "Yellow Press" stood for patriotism he utterly denied. England would profit more and strengthen her position more by washing her hands of the opium traffic than by building a dozen "Dreadnoughts." If the surrendering of the right of capture would avoid this wicked and devastating waste of armaments and remove the misunderstanding with Germany, then, he said, Let the right of capture go!

DR. J. Campbell Gibson, the new Moderator of the Synod of the Presbyterian Church of England, delivered at the annual meetings of the Synod a powerful plea for Church unity. From his standpoint as a missionary in China, he particularly lamented ecclesiastical divisions, of which he was even beginning to be ashamed. The creeds and confessions which were designed as bonds of union had become instead symbols of division. They no longer expressed the living mind of the Church. They had become the property of theologians and had little meaning to ordinary church members. Dealing with the reconstruction of the Church on a catholic basis, Dr. Gibson said finely, "If any church, Anglican, Presbyterian, or any other, claims to stand at the centre of things, announcing that it is waiting in the spirit of Christian charity till others come in and offer themselves for absorption in it, that church will have to be left out for the present of all dreams of re-union. There must be no bargaining: our common Baptism must be fully recognised, and certificates of membership must be interchangeable. It follows that our pulpits must be open to each other for at least the occasional interchange of service in the ministry of the Gospel."

"RATHBONE remembrances," said the *Liverpool Daily Post and Mercury* on Monday, "are the best possessions of our community," and one of the chief of these has been brought vividly to mind this week by the Congress on District Nursing

which has been held in Liverpool, in celebration of the jubilee of the good work inaugurated by the late William Rathbone. Princess Louise and the Duke of Argyll have been in Liverpool, the guests of Mr. Archibald Williamson, M.P., taking part in the Congress, concerned in a work in which Queen Victoria took the deepest interest. From the first Mr. Rathbone had the help and the warm sympathy of Florence Nightingale in his efforts, and as Wednesday was her eighty-ninth birthday, it was a happy thought that, on the suggestion of the Princess Louise, a telegram of congratulation should be sent to her from the inaugural public meeting of the Congress. The message was as follows:—"On the motion of the Duke of Argyll, the Jubilee Congress of District Nursing, gathered in Liverpool from all parts of the world, offers on your birthday this message of gratitude for your work and of good wishes to yourself."

MORE than a thousand delegates from all parts of the world are said to be attending the Congress. Mr. Archibald Williamson, Chairman of the Congress Committee, speaking at the Wednesday evening meeting told the well-known story of the beginning of the good work, and said there were now 2,500 different nursing associations in the British Isles, and the example had been followed in many other countries. The Countess of Aberdeen spoke as representing the Victorian order of Nurses in Canada, and told of the beneficent work they are doing in that country, Viscount Goschen, representing the Queen's Institute, added his congratulations, and his tribute to Mr. Rathbone's memory.

WE must quote also a passage from the speech of the Hon J. L. Griffiths, the American Consul, as reported in the *Liverpool Daily Post and Mercury*. Speaking for the foreign delegates, he said the other day he was looking at a fifteenth century picture of the Resurrection, the dominant note of which was the joy of angels—not an intimation of pity or suggestion of compassion—in seeing men and women and children consigned to eternal punishment—a hell of physical fire. He would like to have seen in the same room a representation of the Rev. R. J. Campbell's conception of the hereafter, and if that had been possible one would have realised how far we had travelled in five centuries. The growth of sympathy, tenderness, and love had found its highest expression in the increasing solicitude for all who suffered. The lonely path of John Howard had become a great highway

travelled by thousands of men and women. On Saturday he (the speaker) witnessed the gorgeous celebrations in Orléans in commemoration of the 480th anniversary of the city's deliverance by Joan of Arc, when all creeds and classes united in paying tribute to the faith, fidelity, and heroism of a woman. As he watched that brilliant spectacle, he thought of the thousands of women who, in the twentieth century, were saving France and England and Germany and America and all nations, not in the same manner as Joan of Arc, but as effectively and more effectively, as they went forth, not clad in mail, but in Christian love, to help mankind. Liverpool might properly and naturally rejoice that the first thought or suggestion of the sympathetic and intelligent care of the sick poor, in England at least, came glowing from the warm heart of a Liverpool man; and if they wanted to find his monument they must search for it in the simple annals of the poor.

AN interesting account of M. Alfred Loisy's opening lecture as Professor of the History of Religions in the Collège de France was given in *Le Protestant* last Saturday. There was happily no disturbance on the part of clerical zealots. After a word of thanks to his colleagues on the staff of the college, who were present in large numbers, M. Loisy paid a tribute to his two predecessors in that chair, Albert and Jean Réville, with a reference also to Renan, whose course of lectures on the Religion of Israel opened the way to their larger field of study. Albert Réville, he said, "belonged to that *élite* of liberal Protestantism which has contributed so much to the progress of religious studies in France." Comparing his life of Jesus with Renan's, M. Loisy said that his Christ was not so much a Jew as the absolute man, the prophet of ideal religion, whereas Renan's Jesus, though his study rested on a less thorough critical basis, had the greater historical reality.

PROCEEDING to speak of Jean Réville, M. Loisy noticed as his most important work the book on Religion in Rome at the time of Severus, with its admirable analysis of the syncretism of religions—Judaism, Hellenism, Mithraism, &c.—there manifested. But such a psychological study of the religious sentiment, M. Loisy added, was not sufficient. It was necessary to take into account the rites, institutions, and social organisations, which religions have always produced. For his own part he proposed the study of the different elements of religion, by the comparative method: sacrifice, divination, prophecy, prayer, morals, beliefs, priesthood, &c.; and as to the spirit in which he entered on this undertaking, truth would be his only care. Impartiality did not imply indifference to the subject of study. To do justice to the religious history of humanity—that is to say, to do justice to humanity, which has always found its chief interest in religion—they must not dwell merely on the faults of particular religions, mythical fancies, gross and often cruel rites, fanaticism, an inert tradition, the enemy of progress, but through it all must recognise the aspiration of humanity towards

the ideal, vaguely recognised and desired, of a well-ordered society and a conscience at rest. Such aspiration did not make for negation, it created the ideal, it believed in the reality of moral good. Thus with a quiet faith in the religious ideal, but without confining himself to the point of view of any one particular and exclusive religion, M. Loisy declared his intention of addressing himself to the study of religions.

THE Rev. J. G. Stevenson, writing for the children in last week's *Christian World*, tells the story of Dr. Martineau, as a small boy, and the gooseberries he had been set to top and tail. "For some time he worked splendidly. It was clear that as he pulled first one end of each berry and then the other he was really enjoying himself. But before long his little hands did not move quite so quickly, and soon he stopped a moment and breathed deep. His mother knew he was feeling the temptation to stop, so she encouraged him by saying that when children begin a task they ought to carry it right through. The small boy found life rather a trouble for the next few minutes, and more than once he nearly gave up topping and tailing. But suddenly he remembered what hard things Jesus Christ had done, and how he never gave up as long as it was right to go on, and the next minute, to their delight, the grown-up people in the kitchen heard him softly murmur to himself two lines of a hymn, which ran:

'That which my gracious Master bore,
Shall not His humble servant bear?'

And, humming this over and over again, he stuck to his work until the very last gooseberry was topped and tailed." The story is well known, but in Dr. Carpenter's life of Dr. Martineau the couplet of the hymn is given as

"The man of Calvary triumphed here,
Why should his faithful followers fear?"

So also it was given by Dr. Martineau's daughter in our Children's Column, April 22, 1905; but there the task was said to be stripping currants.

THE following basis of membership of the newly-formed Congregational Church at Penge is significant of the modern tendency towards catholic religious fellowships:—(1) This church is a fellowship of those who desire to live, and to aid one another in the endeavour to live, a life inspired by the spirit and teaching of Jesus. (2) While general agreement in religious aims and ideals is desired, no assent is required to any written or recited creed. (3) It is an association of men and women whose aim is to secure helpfulness in worship, community in service, independence in character and moral integrity, rather than uniformity of belief. (4) Members are free both as to Baptism and Communion—these services being a means of grace, and not a rule of worship, nor a condition of membership. (5) While recognising the true brotherhood of all sincere Christians to whatever church they may belong, its own basis of fellowship and form of government is that commonly known as Congregational, and claims entire freedom from all human authority and control external to itself.

CHRISTIANIA UNITARIAN CHURCH.

AN APPEAL FROM NORWAY.

THE Unitarian movement in Norway is about twelve years old. The Rev. Herman Haugerud, supported by the British and Foreign Unitarian Association, was appointed minister five years ago, and he has succeeded in creating a wide-spread interest in Unitarian Christianity. At the regular Sunday services the attendance now averages two hundred people. In connection with the church there is a well-organised young people's union, a Sunday school, and a women's league.

The services and meetings are at present held in a public hall, for which a rent of £60 a year is paid. The Unitarian Church in Christiania is the only one in Norway, and if a building could be provided for the use of the people, the Unitarian movement would be greatly strengthened. There are a few persons prominent in business, education, and politics connected with the church, but the large majority of the members belong to the working classes. The congregation cannot by themselves provide the necessary money for the purchase of a site and the erection of a building. It is estimated that the total cost will be £1,500, and of this sum the people themselves hope to raise £500. They appeal to their fellow believers to assist them in finding £1,000, so that they may have a suitable place of worship provided in the capital of Norway.

The minister and the members at Christiania are full of faith in the future of liberal religion, and they earnestly appeal to their friends and sympathisers in England to help them to build the first Unitarian Church in Norway, and they trust that their appeal will meet with a generous response.

AUGUST ANSETT, *President*.

O. BERGERUD, } *Trustees*.

S. E. ELTON, }

HERMAN HAUGERUD, *Minister*.

HARALD OLSEN, *Treasurer*.

H. TAMBES LYCHE, *Secretary*.

Christiania, April 28, 1909.

The appeal was endorsed by the President and Committee of the British and Foreign Unitarian Association at a meeting held, May 12, 1909, and the Rev. W. G. Tarrant, B.A., chairman of the Foreign Mission Sub-Committee, has kindly undertaken to receive and acknowledge donations to the Building Fund, forwarded to him at Essex Hall, Essex-street, Strand, London.

THE British Institute of Social Service has arranged for a two days' Conference on the Royal Commission's Poor Law Report, to be held in the Guild Hall Council Chamber on Tuesday and Wednesday next. On Tuesday morning at 11.30 Mr. Sidney Webb is to read a paper on "The Machinery Proposed," and in the afternoon at 3, Mr. George Lansbury on "The Treatment of Infants and Children." On Wednesday evening the Rev. Russell Wakefield's subject is "The Treatment of the Able-bodied, including the Unemployed," and in the afternoon Mr. J. R. Brooke's, "The Treatment of the Aged and Sick." Tickets of admission to the Conference may be had on application to the Secretary of the Institute, 11, Southampton-row, W.C.

THE UNEMPLOYMENT PROBLEM :
ITS ONLY SOLUTION.

III.

I HAVE been endeavouring to show that the moneyed community as a whole requires a certain amount of work to be done, and that there are more working people than are necessary to do that work. Taking the whole market, all the year round, and one year with another, the supply of labour is far in excess of the demand. How to provide self-maintaining labour for this excess is the main problem of unemployment.

Even thus restricted the task is of course a serious one, but it is nothing like so enormous or so complicated as it is very generally represented. It has become quite the fashion of late to make out the problem of unemployment as one of inextricable complication and of almost boundless extent. We are allowing ourselves to be obsessed by one or two catch-phrases on this subject just as we have done on the subject of temperance and peace, and many others. Just as, for years, people kept cackling to each other that "you can't make men sober by Act of Parliament," and that "if you want peace you must be prepared for war," so now everybody is saying that "there is no short cut to the millennium," or "there is no single cure for unemployment"—as though such aphorisms were the very quintessence of wisdom, the summing up of all argument. Of course, in a sense all such dicta are true. It is a certain element of truth in them that gives them their vogue, and what is often a most pernicious influence for arresting thought and setting up obstruction. Speaking of the unemployment problem in a broad, general sense, no doubt it is true that there is no single solution of it. I, at least, have never said there was. In the preceding articles I have pointed out two distinct classes of the unemployed, and I have urged the folly of attempting to apply the same measures to them both. Among those whose work is really required by the community, though not with unfailing regularity, I have maintained that the proper remedies for such unemployment as is inevitable are insurance and—as a means of keeping down the cost of insurance—labour bureaux, a thorough system of registration and classification, as well as the prescient control and regulation of public work and even the making of public work.

But when all this has been done for the necessary workers—whether actually at work or standing in reserve—there are others—the workers who are *not* necessary for the requirements of the community. For these I maintain that there is a single remedy, though in one sense at least it cannot perhaps be said to be a very simple one. The community does not need them, will not employ them, though it allows them to scramble with the others for employment, and it recognises its duty to feed and clothe and house them when they become destitute. The true way, and, indeed, the only way to set these people to work is to afford them the means of supplying their own wants quite apart from the existing social and industrial mechanism. Three years ago I main-

tained in these columns that to do so will be found quite practicable whenever we choose to find the necessary land, sufficient capital, and the best of organising and directing skill to weld together these honest workers in self-maintaining colonies.

Let us suppose that in any given district, when business is at its best, there are 10,000 working places—10,000 "jobs"—to use the working man's vernacular—all of them filled. There are, however, always 12,000 honest workers needing those places. In such a case, obviously what is required to balance supply and demand is to draw off 2,000 workers, and, very broadly speaking, it does not matter at all which of the whole 12,000 you take. Having regard to differences of occupations and the requirements of business, it may be very necessary to be careful in selecting, and you will not without some good reason take away those who are in work in preference to those who are actually out. But the essential thing is that you take away 2,000 people and find them new working places somewhere else. Of course, if you can do this by the aid of a thoroughly efficient and well-developed system of labour bureaux—if it is merely a question of transferring to some other locality where there are vacant places, you will be doing double service. You will be adjusting the balance in two districts at once. That is all that is necessary. But it is of no use trying to thrust these superfluous labourers in where there are no vacancies. You will be only thrusting out others. The economic forces of which the great industrial machine is the creation, and the instrument, are as inexorable as the tides. In the relentless course of their working they have thrown out a certain number of people and they will do it again and again, however cunningly we may smuggle them back. Nineteenths of our societies, our committees, our boards and organisations are engaged in philanthropic but futile attempts to get back into employment men who have been thrust out by natural forces as real and ruthless as the force of gravitation. They wriggle a man back into the machine on one side and out goes a man on the other. But they cannot see all round the machine, and they know nothing about the man who goes out. At the end of the year they have found places for so many workers, and they thank God for their success, and write glowing reports for the encouragement of subscribers.

Assuming that everything that a well-developed system of labour distribution can do has been done, and that in the particular district we are considering there are still 2,000 superfluous workers, what is really required is, of course, to create entirely new openings. You can do this quite safely and quite easily on the land, and you can do it nowhere else. On the face of the matter the difficulty is that all these 2,000 are not fitted for work upon the land. They are a very mixed lot indeed—not only navvies, carmen, and coalheavers, but clerks and shopmen, needlewomen and laundresses, and even school teachers and musicians of both sexes and almost all ages. They would all eagerly run for new openings that it would be at all within their power to fill, but many of them would say as a

Labour member said in the House the other day, "I would rather go to prison than work on the land." That is the weak point, or rather, perhaps I should say, the severe limitation of the different land schemes, pure and simple. They are only for one particular section of the population. They leave out of any direct and appreciable benefit all sorts of people who are in the direst need of help. They are of incalculable benefit as far as they go, but towards a final and complete solution of the unemployment problem, time will show that they do not go very far.

The large number of people to be provided for and the great diversity of their aptitudes and callings are commonly regarded as among the insuperable difficulties in the way of their employment. As a matter of demonstrable fact, they are exactly the reverse. It is just because there are so many people to choose from, and so great a variety of practical ability at disposal, that it would be so easy to combine and co-ordinate their efforts for complete self-maintenance. If you had only two or three men to deal with, you could not possibly enable them to provide all their own wants up to any fair standard of civilised life, and quite apart from existing society; but if you have two or three hundred or two or three thousand men of all sorts of ability, actual and potential, you can do so. The old social and industrial organisation planted in the earth, and from that single source drawing all the material for its own development and sustenance, will no longer yield these people a crust of bread. But as soon as we care to do it there is nothing in the world to prevent our setting up for their immediate benefit a supplemental machine, or a number of supplemental machines, in the form of self-contained home colonies that, on a small scale, shall do for these superfluous workers just what the larger social mechanism is doing for all the rest. The new machine must be planted in the land, like the old one, and framed exactly on the same lines—a microcosm of the larger world around. In that larger world a certain proportion of the people are engaged in raising food from the land; another proportion of them are occupied in building and repairing houses; others are keeping schools, or making clothes, or looking after the water supply, or the proper maintenance of roads and in innumerable other ways millions of workers are thus enabled to maintain themselves and to assist in the development of the community. Wealth is thus not merely passed from hand to hand, but is actually created, and though it may be difficult for many of us to realise it as a fact, it is a fact that the primal source of the whole of it—the individual living and the common wealth—is the land.

I say again that whenever we choose to do it, there is nothing to prevent our setting up on a small scale upon the land supplementary machines that shall do for all superfluous workers just what the old mechanism is doing for the great body of the population. That old productive and distributive system has taken untold centuries to evolve; but that, of course, was because the people concerned in it did not understand the building of

social machinery, and they had not the means. We have the knowledge and the means, too. We have abundance of land as they had, but we also have what they had not—the knowledge and the organising experience and practically unlimited capital, and in less than as many months as it has taken centuries to evolve the old mechanism, we can, if we choose, conjure up upon our own land, whatever numbers may be necessary of small working communities, healthy, prosperous, and not only self-maintaining, but capable of contributing to the common burdens of the country, whatever the most exacting of Chancellors of the Exchequer may consider a fair equivalent for the undoubted benefits of their creation, preservation and all the blessings of a sound and satisfactory social and industrial life. It would give happiness and renewed manhood to thousands and tens of thousands of miserable mortals who are floundering in a bottomless swamp of despair because they can get no sort of honest work; and by taking them clear out of the scramble, and thus bringing down the supply of labour to some approximation to a level with demand, it would give a real, healthy value to the exertions of all the rest.

GEORGE F. MILLIN.

LIVERPOOL DOMESTIC MISSION.

ANNUAL MEETING.

THE annual meeting of the subscribers and friends of the Liverpool Domestic Mission Society was held on Monday evening, the 3rd inst., at the Mission, Mill-street. The attendance was thoroughly representative, although somewhat smaller than usual. The tone of the meeting, however, left nothing to be desired, the various speeches being most encouraging and heartening.

The chair was taken by the President, Mr. Hugh R. Rathbone, and there were also present, among others, Mr. Walter Holland (hon. treasurer, who has held the position for more than 25 years), Rev. J. C. Odgers, Sir W. B. Bowring, Bart., Mr. P. H. Holt, Rev. H. D. Roberts, Mr. Alfred Booth, Miss Holt, Mr. F. Robinson, Mr. Joseph Coventry, Mr. Tom Cook, Rev. Walter Reynolds, Mr. Lawrence Holt, Rev. M. Watkins, Mr. Forwood Heyn (deputy treasurer), the Missionaries (Rev. T. Lloyd Jones and Mr. Joseph Anderton) and the hon. secretary, Mr. Harold Coventry.

The Committee's annual report, read by the hon. secretary, commented upon the great distress which had been prevalent during the preceding year, owing to the abnormal want of employment, now happily less pronounced. It dwelt upon the ever-recurring difficulties of the drink problem, which the missionaries have to fight relentlessly from year to year, and deeply regretted the defeat of the Government Licensing Bill. The Committee bore testimony to the valued services of Mr. Horace Tavener during his stay in Liverpool, now within a few months of its termination. They referred in feeling terms to the losses sustained by the deaths of Mr. H. W. Gair, Mr. Holbrook Gaskell, and Mr. Robert D. Holt, all for many

years supporters of the Mission, and the last of whom was president, 1890-92.

The statement of accounts, read by the deputy treasurer, showed that in spite of a legacy of £100 from the late Miss Booth, and other generous donations amounting to more than £400, the debit balance of £413 had only been reduced by about half. A considerable number of new subscribers had been secured (chiefly through the exertions of Mr. R. Harold Armstrong), but these barely made up for the losses brought about by death and other causes.

Mr. WALTER HOLLAND, in moving the adoption of the report and statement of accounts referred to the recent report of the Liverpool head constable, which he said proved that intemperance was decreasing, the increased convictions for drunkenness being due to the greater vigilance of the police. Time was when shipowners found it almost impossible to get sober men, but now drunkenness was generally regarded as a curse, and engineers and sailors considered it undignified to be intemperate.

Sir WILLIAM BOWRING seconded the resolution, again assuring the missionaries of his sympathy with the work of the Mission—the elevation of the people morally and religiously.

The CHAIRMAN, in moving a resolution, conveying to the missionaries and voluntary workers warm appreciation and sympathy in their unwearied efforts to uplift and brighten the lives of the people among whom they worked, spoke as follows:—

I have no doubt that all present have read the missionaries' reports. They will be struck at once that in the forefront of the problems with which the missionaries have had to contend, has been the all-important problem of unemployment. Owing to our sad want of system in Liverpool, particularly at the Docks, even in good times we have always to contend with an enormous amount of casual labour and all its inherent evils, but during the last year, especially the latter half of it, owing to general slackness of trade there has been an immense increase of the numbers of men unemployed. This problem, we hope, is not going to be one of long duration, but I earnestly hope that the present state of things will make both employers and employed struggle very hard to put the labour problem in Liverpool on a better footing. We all know what Mr. Charles Booth has been able to effect in London, where the problem of casual labour was really very much more difficult to grapple with than it is in Liverpool. We have in Liverpool, at any rate, our docks all together, and the question of distance is therefore not a difficulty as it is in London.

Mr. Lloyd Jones refers in his report to indiscriminate charity, which he very truly says is not charity at all. When I was a young man a great friend of mine who was exceedingly generous, but at the same time very wise, warned me that while money given to a beggar is almost always wasted, and generally does harm, it is exceedingly important that the sympathies which obvious poverty and distress arouse should be kept alive and warm, and therefore something must

be done to prevent them being frozen up by always refusing to give to the casual beggar. He suggested to me, and I think it was a very valuable suggestion, that when a man's sympathies are roused by suffering and distress, he should immediately transfer from one pocket to the other the amount of money that he would wish to give to the beggar, and should then send this amount of money to some good cause; and may I suggest to any of those present, if they think this advice good, that they should send such sum or sums to the Poor's Purse, which will be wisely administered by our missionaries.

Our missionaries still have to contend with the still more difficult problem of intemperance. We all regret very much that legislation has not yet been possible, because, although we know that temperance cannot be enforced by legislation, yet we are equally sure, and our missionaries bear testimony to this, that the removal of temptation has done, and will do, much to reduce intemperance. We hope that before long some legislation may be possible, but, in the meantime, we are pleased to note the Chancellor of the Exchequer is convinced that the revenue derived from alcohol is steadily diminishing, and will continue to diminish.

The work of the Mission goes on with unabated vigour under the charge of our two excellent missionaries and their lay helpers. I am more than ever struck by their devotion to work that must oftentimes be irksome and frequently seem unavailing. All those who know Mr. Lloyd Jones and Mr. Anderton will bear me out when I say that however hopeless their task seems often to be, and however disappointed they may be in the apparent results, nothing seems to deter them from constant devotion to their work, and what is most encouraging, constant cheerfulness and faith in the good cause which we all have at heart. It must often seem very distressing to them that after many years of careful training in the Sunday schools and in various other agencies connected with the Mission, the young people whose lives have been, to a certain extent, moulded and influenced by the Mission, should, when they come to manhood and womanhood, disappear and cease to have any connection with the Mission. There are, we know, many instances, and they are most encouraging, of young men and women whose connection with the Mission dates back for many years, but I think there is something lacking in our system which allows the children when they grow up to slip away from our churches. The Rev. Joseph Wood, when he visited the churches this spring, drew attention to this fact, and I hope that some good results may take place from his visitation. All those who heard him were much struck with the inspiring ideas that he set before us. In this Mission we welcome help in our social work from all. Our object is to be entirely undenominational, and it is quite clear from the missionaries' reports that their help in every way is sought for by people of all persuasions. The endeavour to settle the educational difficulty, as regards religious teaching, amicably, has so far failed, and many people now advocate (wrongly, I think) what they

call secularisation of education as the only way to overcome the so-called religious difficulty. The "cessation of the recognition of religion by the State is a step not forward but backward," so says Oliver Lodge in his recent book, and I venture to hope that we shall never make the even greater mistake of secularising our social work at this Mission. Religion in the highest sense of that word, is the basis of all our work. We believe that it is an absolute necessity to our lives, and we must therefore teach what we believe to be the nearest approach to religious truth that has yet been attained. I know full well that our missionaries share this view, but I sometimes feel that we lay-men are a little inclined in our anxiety to avoid anything of the nature of denominationalism, to keep the religious side of our missions a little too much in the background. The founders of the Domestic Mission attached supreme importance to the religious side of our work, and I hope this aspect will always hold, as it ever has done, the first place in our activities.

The resolution was seconded by the Rev. J. C. ODGERS, who recapitulated some of the main provisions of the "Children's Charter."

It was supported by Mr. C. SYDNEY JONES in a bright and sympathetic speech and was carried with hearty acclamation.

Mr. LLOYD JONES and Mr. ANDERTON responded in terms which showed that in spite of their more than 25 years' battle with misery, want and sorrow (possibly, to some extent, in consequence of it) they were still as resolute and determined as ever in their life's work among the poor.

The re-election of Committee and officers was agreed, on the motion of Mr. P. H. HOLT, seconded by Mr. JOSEPH COVENTRY, and the meeting concluded with a vote of thanks to the chairman, which was moved by the Rev. H. D. ROBERTS, seconded by Councillor F. BOWRING, and warmly adopted.

ACCRINGTON JUBILEE.

THE Jubilee of the Accrington Unitarian Free Church has been celebrated under the happiest conditions, and at the same time the achievement of independence by the congregation. A Souvenir of the occasion has been prepared by the Rev. J. Islan Jones, the present minister, in the form of "A Brief History of the Church." (It may be had for 6d., or by post 7d., from the Church Secretary, Mr. A. Webster, 28, Rock Mount, Whalley-road.) There are illustrations of the Old Court House, where services were first held in 1859, and of the present church and schools, opened in 1868 and 1883 respectively, and portraits of successive ministers, the Revs. W. Robinson, W. Mitchell, E. Hopkinson, J. Harrison, J. Ruddle, W. H. Burgess, and J. Islan Jones. The story of the early days, and of the persistent royalty of the congregation under much discouragement, is told with some fulness, and it closes with an account of the Independence Fund, which received its first impulse from the legacy of £500 received two years ago from the late Mrs. John Grundy, of Summerseat, and now standing

at close upon £1,600, including £250 from the N. and E. L. Unitarian Mission, and a further £25 from the B. and F.U.A. for decoration and repairs.

The celebrations began, as we briefly reported last week, on Saturday, May 1, when the Rev. C. J. Street preached at an afternoon service, and after tea a public meeting was held, over which Mr. J. J. Bradshaw presided.

The CHAIRMAN recalled the pioneer work done for the church by Mr. William Slater, Edmund Mills, and others, and spoke hopefully of the future of the church.

Mr. COUNCILLOR CAMERON, in moving a vote of thanks to the N. and E. L. Mission, paid a special tribute to the influence of the late William Mitchell as minister of the church. The resolution was seconded by the Rev. J. ISLAN JONES, and supported by Dr. Greenhalgh. Mr. THOMAS HARWOOD, in acknowledging, congratulated the congregation on their achievement of independence.

The Rev. C. J. STREET reported the pleasure of his father, the Rev. J. C. Street, who, when a student of the Home Missionary Board, was one of the first preachers at Accrington, and presided at their first Christmas party in 1859, that his son should be there to join in that Jubilee Celebration. Mr. Street recalled the happy days of his own first ministry, at Padiham, where he settled in 1879, when Joseph Harrison was at Accrington and Thomas Leyland at Burnley, and added his congratulations. Now that they had achieved independence, he was sure that they would work for other churches, which needed their help. The Rev. A. W. FOX, E. W. Sealy, Jesse Hatten (a Baptist minister), and H. D. Roberts also spoke; and a hearty vote of thanks was passed to all who had taken part.

On Sunday, May 2, Rev. H. D. Roberts was the preacher at all three services.

The celebrations were continued last Saturday and Sunday. At the Saturday afternoon service, the Rev. J. Ruddle was the preacher, and in the evening a reunion of old scholars and friends was held.

COUNCILLOR CAMERON presided, and addresses of happy reminiscence and congratulation were given by the Revs. J. RUDDE and W. H. BURGESS, two former ministers, and by Mr. WILLIAM NOBLE, of Bolton, and Mr. WADSWORTH, of Todmorden, old members of the congregation, the latter formerly both scholar and teacher in the school.

On Sunday the Rev. J. Islan Jones preached in the morning, and the Rev. W. H. Burgess in the evening, to large congregations.

WHAT we call genius is to a large extent a certain independence of the bodily senses; a power of looking beneath the surface to the heart of things and their relations; a faculty of realising the distant and the unseen, which in its relation to the future almost approaches prophecy. And these are faculties which have their place in trade and in politics as well as in poetry, changing the mere dealer in goods into the sagacious and far-sighted merchant, and raising the politician into the statesman.—Charles Beard.

CHURCH COUNCILS.

THE REV. A. N. BLATCHFORD'S NEW BOOK.*

THERE are many in churches orthodox and heterodox to whom the name of "A. N. Blatchford" is not only well-known but cherished as that of a writer of sweet and beautiful hymns. Fewer, unfortunately, are acquainted with his other poems; very few, outside our own circle, know his prose. An occasional pamphlet, such as that recently drawn forth by the ill-considered utterances of Dr. Torrey, the evangelist, has doubtless borne his message beyond the confines of Bristol, where these forty years and more he has exercised pastoral care over the flock in Lewin's Mead. But for a more considerable prose work we have waited long, and it comes very modestly at last. Let us be grateful. Of bulky books, sadly uninviting, on such subjects as church history, there is no lack. The supply is not so great of handy and attractive volumes which may help a busy man who is still thoughtfully interested in the world's most critical struggles and changes. Here is a readable book dealing in a living way with events and themes which were once very much alive indeed, and to be ignorant of which is to be hopelessly unable to understand European history—not to speak of those problems of deepest thought that fade away in one age only to reappear in other forms in the next.

A glance shows that, while his pages are full of instruction, Mr. Blatchford has not aimed at adding one more formal "primer" to the shelves of the student. One feels himself in the company of a genial scholar who places his wide reading and careful study at the service of his friend, and makes learning appear the most natural thing in the world. A copious table of "Contents," sufficiently reveals the scope of the ten chapters of the book, supplies the chronological figures, exhibits the leading personages, and indicates the trend of the author's sympathies. With this introduction, attentively read, the path becomes as easy as it well can be. True 'tis a thorny road at the best, but Mr. Blatchford's abounding vitality is infectious, and before we have time to tire and faint we have actually threaded our way from Jerusalem (A.D. 45) to Nicæa (325), from Constantinople (381) to Chalcedon (451), and thus the most troublesome, but perhaps the most critical, part of the journey is done. Troublesome to recall; how much more (we reflect as we read) those struggling centuries must have been to live in! It is with a wisely discriminating eye that our guide points out the ancient landmarks—the steps in the deification of Jesus, the discussions as to the two natures, the two wills, the rightful title of his Mother; and it is with a wisely restrained, yet decisive voice, that he comments on the very undivine elements that mingled in those assemblies of divines to whose decrees the minds of Christians have been ordered to bow without argument.

Of course, Mr. Blatchford has not

*"Church Councils and Their Decrees." By Ambrose N. Blatchford, B.A. (Philip Green. Price 2s. net.)

attempted to review, or even to enumerate, all the church councils. From Chalcedon in the middle of the fifth century, we stride forward to the twelfth (second Lateran, 1139), when Arnold of Brescia became a kind of first-fruits, long before the full season, of reformation martyrs. Thence to the thirteenth century (Fourth Lateran, 1215), we follow the amazing triumph of papal despotism, and note the calamitous measures undertaken to crush out the beginnings of independent thought. It is, indeed, a piteous story in the annals of Christendom. On the one hand simple piety and sturdy resistance to the forcers of conscience; on the other passionate devotion to a standard of belief, any departure from which was thought to be deadly sin involving endless woe—thus the elements mixed; and the world saw, and Christians blush to remember, the horrors of wars made in order to put down "heresy" and the still more terrible atrocities of the Inquisition. If the subject is painful, it is not to be dismissed as no longer having an actual interest. In that long record of persecution and human woe is written the indelible sentence of condemnation against the still extant spirit, immodest whether in individuals or churches, that claims sole possession of the truth. Happily the intensity of the struggle wanes in our day, but great advance is purchased at a great price, and liberty, based not upon grudging consent, but upon frank recognition of the rights of private judgment, is a prize worth much.

From Toulouse (1228) to Constance (1415) marks another striking change in Christendom. The prestige of the Papacy has now suffered irreparable damage by the great schism, and in John Huss (following Wyclif) the orthodoxy of Rome hears the knocking at the door that by and by shall grow to the thunders of Luther. A very useful chapter is given by Mr. Blatchford on the Council of Trent (1545), concerning which there is much and singular ignorance in Protestant circles. Its effects are seen in the arrest of the Reformation just when it seemed about to sweep over the whole Catholic world, and in the restoration of a vitality to Rome in virtue of which she still dominates the bulk of Christendom. The final chapter deals with the Vatican Council (1869), a subject difficult to compress within the limits imposed, but Mr. Blatchford's summary of events is well-proportioned and to the point, and he indicates graphically the rise and potency of that "Ultramontanism," which has been at once the strength and weakness of the modern hierarchy. A few paragraphs may be quoted here as illustrative of the style of the book.

"In the month of June, 1867, some five hundred bishops gathered in Rome for the eighteen-hundredth anniversary of the martyrdom of Peter and Paul; and to that great company a public intimation of the Pope's resolve for a general council was addressed. In the year following, an invitation was sent out, not only to the dignitaries of the Catholic Church in the West, but to the Bishops of 'the Oriental rite'; in other words, bishops of the Eastern Church; and to Protestants also an invitation was offered.

"But, before an answer was given to the invitation, the pastors of the Eastern

Church were required to declare that they accepted the Roman Catholic system in its entirety; while the Protestants were duly informed that they would be subjected to the instruction of 'experienced men,' that they might be led 'to realise and to repent of their theological errors.' It is needless to add that, in both of these instances, the papal invitation was declined. . . .

"It was indeed a noteworthy company that assembled on the date fixed by Pope Pius IX.: bishops, cardinals, abbots, generals of orders—764 in all—or, in other words, about three-fourths of the whole Roman Episcopate.

"The minority, in whose eyes the proposal to declare the pope infallible found no favour, numbered about 160; while it appears, on the authority of Dr. Littledale, that of the large majority, three hundred were the Pope's own personal guests.

"But the minority lacked the welding force of uniformity. Its members spoke not with the same voice, nor to the same purpose. Pressed and confused when face to face with the serried phalanx of Ultramontane feeling and belief, they went so far as to admit the binding character of a papal decree when uttered *ex cathedra*, and they allowed obedience to every decree of the See of Rome to be obligatory on all Christians. Confronted with such wavering opponents, it is not surprising that Cardinal Manning was followed by hundreds of enthusiastic and inflexible Ultramontanes when he strongly appealed for a definition of the new dogma of papal infallibility which he was ready to welcome." (pp. 144-146).

We must leave the rest of the story to the reader. He must have a very blunt perception of the significance of things if he conceives such a subject as the great councils irrelevant to modern issues; and, if attentive, he cannot fail to feel the pressure of the conclusion (which is, indeed, rather left to the reader than drawn for him) in favour of the broadest religious freedom, generous candour between disputants, and the charity that should still unite minds that are diversely seeking truth.

W. G. TARRANT.

ARTICLES IN THE REVIEWS.

FATHER TYRRELL's article on "The Dearth of Clergy," in this month's *Contemporary*, does not concern the Roman Catholic and Anglican Churches alone. It is a searching examination into the conditions of the ministry of religion in the present day, which, in the writer's view, point to a gradual elimination of the professional paid minister in any church, which is to remain the home of a healthy religious life. The present dearth of clergy he assigns to two causes, the one intellectual, the other financial. It becomes less and less possible for thoughtful and conscientious men of education to accept the condition of a pledged dogmatic position demanded of the ministry, and the laity grow less and less willing to find the means necessary for the support of an efficient professional ministry.

The peculiar hardship of the Roman

Catholic priest, who comes under the influence of modern thought, is trenchantly exposed: "When a Roman Catholic bishop turns a priest adrift, penniless and unfitted for any other career, on some charge of heterodoxy, the fault lies not with the bishop, but with the system. Objectively the injustice is flagrant. He has kept the aspirant for orders studiously blinkered during his years of preparation. He has seduced him into a position of absolute financial dependence on the Church in the belief that his theology is revealed truth from end to end, and critically unassailable. And then he cuts him adrift for the crime of being unable to resist the truth of some fact or conclusion inconsistent with complete theological orthodoxy. Never was this objective injustice more flagrant or more rampant than to-day. It is enough for a priest to deny a single opinion of the Encyclical *Pascendi*, a single decision of the Biblical Commission, the Mosaic authorship of the Pentateuch, the unity of Isaiah, the scientific and historical inerrancy of the Bible, in order to incur the charge of 'Modernism,' that 'compendium of all heresies.' The offence lies not so much in the importance of the point denied as in the liberty against authority that the denial asserts. Nor is it necessary that this criminal liberty of opinion should be exercised in the pulpit. Indeed, inward consent to the judgments of the Holy Office is now demanded under pain of grave sin against faith; still less is any utterance of dissent, however private, to be tolerated. The Roman Catholic Bishop of Southwark has recently suspended a priest on the strength of a secretly delated and grossly garbled private conversation, assuring him that a Modernist of any degree has no place in the Catholic Church. . . . The method of dealing with the lost sheep, recently suggested by a very exalted Roman shepherd, was: Wring his neck!"

But even when the priest or the minister escapes the authorities, there is the constant danger of insincerity and moral deterioration, when conviction cannot accept the recognised standards of the church, and Father Tyrrell regards a voluntary ministry as the only ultimate escape from the increasing difficulties. Whether he has seriously considered the possibilities of a genuinely free, unpledged ministry, we do not know; but to us that seems the true way of escape, while in these days of specialised knowledge and function we cannot think that the highest services of the prophetic teacher or of the pastor of a congregation could be secured by the method he contemplates. In this number, we note also an article on "Preanimistic Religion," by Mr. Andrew Lang, a warm appreciation of Swinburne, by Dr. Robertson Nicoll, and the first of a series of articles by Mr. Stanley Jevons on "The Causes of Unemployment."

In the *Nineteenth Century and After*, Miss Edith Sellers writes on "Poor Relief in the Days to Come," with special reference to the Majority Report, showing how many of its recommendations have been already tested by successful experiments in other countries, and noting points in which the recommendations need to be strengthened. Sir Charles Elliott, in an article on "State Feeding of School Chil-

dren in London," quotes from a paper in the *March Toynbee Record*, "the question of school feeding lies in no watertight compartment; it is bound up with questions of unemployment and charity, with thrift and pauperisation and medical care," and repeats a warning as to the danger of unwise Care Committees doing harm instead of good. Mr. W. S. Lilly, writing on "The End of a Legend," shows how in view of Froude's misrepresentations the publication of the Carlyle "Love Letters" was not only justified but unavoidable. Canon Hensley Henson writes with his usual incisiveness on "The Lambeth Ideal of Reunion," and Mr. Lathbury on "Prayer-Book Revision" deprecates change, because it would inevitably lead to disruption, yet shows no way by which disruption can be avoided, unless the dominant High Church party succeeds under present conditions in devouring the Low.

In this month's *Cornhill*, Mr. A. C. Benson writes on "Jane Austen at Lyme Regis," and there is a notable lecture by Mr. A. L. Smith on "History and Citizenship—A Forecast." We quote a passage near the close: "The amount of generosity and public spirit in the world is at least as notable a fact as the amount of selfishness. Much of the latter, in fact, is mere lack of imagination. What we want in modern life, and above all in modern education, is a bolder and more systematic appeal to this imagination, a definite training in the conception of social duty, utilising all these manifestations of *esprit de corps* as stepping stones to this higher conception. The intense State patriotism of the ancient world, the intense religious devotion of the medieval world, are not things we have outgrown, but things that we have to recapture. They have too long been thrust aside by the ferocious individualism that has been the strength of the modern world, but also its weakness, and that now needs to be balanced by a true sense of communalism, which, if we could restore to its true sense (a much-abused term), we might call Socialism. In this way, and this alone, there seems to be hope for modern civilisation."

MANY a blessed revelation is given to the willing and waiting soul, but scarcely any that surpasses this,—the disclosures that sometimes come to us of the exquisite goodness in human hearts. Well for us, if we find out that goodness, because we have that in ourselves which is akin to it and calls it out. Well for us, even if it comes in response not to our sympathy, but to our defect and need,—the forgiveness of a pure heart that we have wronged falling upon us with its blessing, the help that answers our cry, the heart that takes upon itself our burden. Human help in our need, human forgiveness of our wrongdoing, human love in our loneliness: these are the sacraments through which, at their sweetest and purest, we feel a divine help and forgiveness and love flowing into our souls.—*G. S. Merriam.*

THE deep heart of God made known and accessible to his children—this and nothing less than this, we touch in Jesus Christ.—*H. W. Foote.*

THE CHILDREN'S COLUMN.

CHILDREN who have never been in a mining district would be very much surprised on a first visit to a town or village under which the mines run. Come with me to Colton. Isn't it a curious sight? The houses are leaning all ways. Here are two built side by side which have fallen together and look like a big letter A. Here is a whole row which has sunk far below the street level. Bending and bulging in all directions, huge cracks filled up with new masonry (looking very patchy against the old), "pinned up" with steel rods, and nuts, and metal plates, and buttressed with brick-work, they look as if they had been through an earthquake. But here is one right out in the country, standing alone, which makes it look so much more crooked than others that it is known in all the country round as "The Crooked House." Yet there is something really curious about this house. The undermining has not cracked it, nor sent one wall this way and another that, but has let the house down gently all to one side, giving it the appearance of a ship on the slope of a billow. So great, however is the angle, that the house would not be safe were it not strongly buttressed on the sunken side. The first feeling on entering the Crooked House is that of sea-sickness. Walking through the tiled passage from the front door to the back (the place is used as a country inn) is like pacing the deck of an ocean steamer on a swelling tide. You want your sea-legs. In the parlour a marble placed at the lower (or what clearly appears the lower) end of a slanting table, runs, to our astonishment uphill; and as the table has been placed very near the true level, the marble looks as if it were slowly and with difficulty climbing a steep hill. In the centre of the room a lamp hangs curiously from the ceiling, making a very obtuse and a very acute angle with it. In this house everything stands crooked, lies crooked, hangs crooked, and feels crooked; whilst outside the wall-ends are crooked, the door and window frames are crooked, the chimney is crooked, and everything looks topsyturvy. And yet the house stands firm.

Now let us enter a few other crooked houses. Here is one which, judging from its outside, you would not consider crooked at all. It may be a private house, looking very respectable indeed. But its name is the Gaming House. This is a very enticing and charming place. It is the abode of surprises and contradictions. If you do not feel sea-sick on entering, you probably do on leaving. Here the marble runs up hill. One goes in poor and comes out rich; or rich and comes out a beggar. Here gather the men and women who love excitement and hate work. Some of them want to grow rich suddenly, and without trouble. Some of them are young with good brains and warm hearts. They have plenty of courage and daring, and love dangers and risks. They look on gambling as fine fun, knowing little of the cruelty of it. Not the stupid, but, all too often, the clever people are given to gambling. But amongst them there are some who have very little regard for right and wrong. They prey on those who are generous, so that wherever there are

gamblers to gamble there are never lacking sharpers to fleece them. Thus this house never flourishes alone, but many other crooked houses stand hard by. Gambling is like fire in the blood. The gambler's life becomes a fever, and burns out before half its time. However clear his brain once was, it becomes filled with many foolish beliefs about lucky numbers and signs, until he reads God's world all awry. This alone should keep us from the Gaming House—we cannot gain except another lose. And then nothing is given in return for what is won. Gambling is robbery, for, if you lose, you rob yourself; if you win, you rob another.

Come with me into another crooked house. (Don't want to?—well, I don't wonder.) It is called the Prison House. This is a place where the young, and indeed all persons, do not desire to be. And yet many a gently brought-up girl and boy have got on the wrong road which has led at last to the felon's cell. It is a terrible thing that anyone should so lose self-respect and the respect of his fellows that society should have to shut from him the light of day, the sight of God's beautiful earth, and seal his lips so that he cannot speak to his kind, and brand him with the curse of Cain, so that wherever he goes he is a marked man, and, once convicted, scarce a gleam of hope for him remains. This house is full of crooked people, who have got what is called a moral twist. To keep clear of this crooked house, make a sharp distinction between right and wrong, and when doubtful about an action, don't do it. Have a nice regard to what is your own and what is another's. Young people are apt to grow up with the notion that everything in the home is common property. Young employees are apt to think that pens and paper, scraps and remnants, old stock or oddments, are things to which they have a right. A little reflection will soon convince them that this idea is quite wrong. Then, have a nice regard for your neighbour's good name, more precious far than his purse. Most of all, if you would avoid this crooked house, shun trashy reading. The soul grows by what it feeds on. Look upon all things good and beautiful, and you will wish your actions to be good and beautiful too. Gloat over trickery, fraud, and crime, and your love of the highest will grow faint.

Then, let us speak of one more crooked house, the great house which stands so straight and bare that few would ever think of it as crooked—the Poor House. That is a long, long way off. Yes, and it is one of those crooked things which men to-day want to make straight. They talk of doing away with the poor house altogether. Not that the poor are to have no place to go to, but men are coming to see that in this rich Christian country there ought to be no poor at all, that if the work of the country were properly arranged and shared no folk would be poor except through their own fault, and such instead of being sent to workhouses should be punished, or kept in colonies where they would be made to work, and not allowed to roam about the land living by begging.

To avoid crooked houses, avoid the crooked ways which lead to them. "Let thine eyes look right on, and let thine eyelids look straight before thee." A. T.

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LONDON, MAY 15, 1909.

THE CONFERENCE COMMITTEE.

WITH great unwillingness we have felt obliged to devote so large a portion of our space, this week and last, to the unfortunate incident of the engineered vote for members of the National Conference Committee at Bolton. Those who took part in the proceeding may wish to make light of the matter, but we cannot think that the prevailing opinion of impartial observers, aware of all the facts, would agree with them. We do not, however, see that any good purpose can be served by a prolonged discussion. The position on both sides has now been stated, and people will form their own judgment upon the incident. We shall certainly close this correspondence, so far as our columns are concerned, within the next fortnight, and in Whit-week the first meeting of the new committee will be held. We do not propose to enter further into the matter than to say that with the spirit of Mr. AGATE's proposed resolution, of which he speaks in his letter this week, we are in complete accord. But we must really protest in all good humour against the stirring up of such a ridiculous mare's nest as appears in Mr. BODELL SMITH's letter on the subject of "sound" and "unsound" Unitarians. The great name controversy is merely a red herring so far as this matter is concerned, and we decline to be led off on that inviting track. As a matter of fact, we all, who are in any way concerned in this business, are sound Unitarians, and to suggest anything else of such men as Mr. G. H. LEIGH, Mr. Gow, and Mr. HARROP WHITE, three of the elected members of the old Committee who suffered from the Bolton coup, would betray a condition of mind which could only command our serious sympathy. The new Committee has the right, when it meets, to co-opt six additional members, and an obvious method of redeeming the situation will occur to those who feel that some injustice has been done, and that the Committee would be stronger and would command more general confidence, in the fulfilment of the important duties with which it is charged, if some of the old names were again added to the list.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

NATIONAL CONFERENCE COMMITTEE.

SIR,—However charitable we may all wish to be the truth remains that the Bolton incident has given a profound moral shock to our whole communion. I happen to be a member of the new Conference Committee, by virtue of being the nominated representative of the North Midland P. and U. Association, and my name did not come forward for election at Bolton. I have, therefore, no ground for merely personal resentment, and I am not conscious of harbouring any such feeling. It is not resentment or anger that our churches must feel most of all over this painful occurrence, but deep humiliation and sincere sorrow. The facts are even darker than we feared. Let us dismiss all trivialities about full stops and apostrophes and grant that the heading of the list was a regrettable blunder, not a calculated effort to mislead. Here, then, as I understand it, is the history of the case.

An important ecclesiastical issue is before our churches, which the churches in democratic and representative assembly are to discuss and settle at Bolton. In the controversy the President and his followers are on one side, Mr. Street and his followers on the other, and the greater number of ministers and laymen, uncommitted and presumably of open mind, stand between them.

Some time before the compromise was made an organised effort was being planned to prevent the re-election of distinguished ministers, like Mr. Gow and Mr. Freston, and of trusted lay leaders, like Mr. George H. Leigh, Mr. Greg and Mr. Harrop White. The aim was to elect in their stead excellent people favourable to Mr. Street's views. But note that this organised effort was made not openly, but more or less secretly, and among sympathisers—so secretly that not one of the men thrown off suspected what was on foot until the voting papers were in the ballot boxes and the deed had been perpetrated. (During and before this time a similar effort was made, I am informed, to get manageable District Associations, with their eyes closed, to nominate as their representatives on the new committee persons favourable to Mr. Street's views. I have heard of one secretary who nominated himself without summoning or consulting his committee; and of one who circulated the "caucus ticket" throughout his district almost as industriously as if it had been an official document. But let this parenthesis be taken with reserve, for these facts are not, as yet, publicly admitted and await some revealing explanations.) The list of party names is printed and privately circulated. Meanwhile, at the urgent appeal of the Ministerial Fellowship, Mr. Wood and Mr. Street come to terms, and Mr. Street undertakes to withdraw his amendment and to second Mr. Wood's resolution in an altered form. For the moment we are happy, especially those of us who are entirely unaware that

any secret electioneering operations had been going on. We rejoiced over our churches, for the risk of strife and disunion had now, as we thought, disappeared. The correspondence in your columns suddenly ceased; no one wished to add a word that might mar the brotherly harmony. We were now going to Bolton (so some of us imagined) feeling nothing but mutual trust, good-will and affection, and resolved, when the time came, to shape in committee a working arrangement that would satisfy all sections and make our wasteful wranglings things of the past. But, alas, we were assuming too much and too fast. Mr. Street's friends, though he was now prepared to second the President's altered resolution, were all the time vigorously pushing their original plan of campaign for capturing the new committee. While the right hand was cheerfully signing "concessions" the left was diligently circulating the "caucus ticket" among probable sympathisers. While one hand was (as we fondly but erroneously believed) conspicuously waving a flag of truce, and Mr. Wood and his friends were advancing unarmed and in perfect friendliness, the other hand was still offering a deadly but clandestine warfare. Let there be no confusion here. Most of us object altogether to electioneering manoeuvres in church life, however public or openly recognised the manoeuvres may be. If Mr. Street had gone to Mr. Wood and said, "This is not really a truce at all, and I don't want to take you at any disadvantage by letting you imagine it is a truce. This is to be a square fight to a finish. My friends mean to capture the Conference Committee and have meant it all along. Please, therefore, understand that my friends are circulating a printed party list and take your own course." Even if Mr. Street had taken that intelligible line some of us would still feel that our reputation and dignity as a religious fellowship had been soiled by such tactics. But at any rate Mr. Wood's friends could then have considered whether in self-defence they ought (a) to issue a counter-list (I do not believe that under the bitterest provocation they would have stooped to it), or (b) simply to refrain from voting for their opponents who appeared thus in battle array; but Mr. Wood and his friends were never given this chance. And so it came to this, that sheltered by our ignorance of the tactics adopted, and encouraged by our good will and desire for peace, Mr. Street and others on his list managed to get not merely the votes of his own compact and solid party, but also some votes from the very men whom he was still treating as opponents. His party actually succeeded in this way in getting Mr. Wood's friends to sign their own defeat and to vote themselves off the Committee by giving a trustful and confiding non-party unorganised vote and so dividing their strength.

Such are the plain facts as I now gather them from the account furnished by Mr. Street himself and his friends.

I cannot believe that either the method or the result will commend itself to the majority of our fair-minded ministers and laymen. The plan of campaign was doubtless a clever one, and it naturally triumphed for the moment; but already it is recoiling upon the heads of its designers.

If I were a mere partisan I should exult at what has now taken place, for no more damaging blow has ever been struck at this well-drilled faction than that which they have thus self-inflicted. But none of us, however ardent, is a mere partisan. We all feel that the shame of this action passes beyond the persons directly responsible for it. Our church life, if it exists at all, is one and entire, and when one member suffers all the other members suffer with him. We are thus all involved in a common dishonour. The sinister stain of a fanatical sectarianism spreads deeper and corrodes the whole body. So long as Mr. Street and his friends merely brazen it out and remain insensible to the gravity of wounding common trusts and loyalties and affections I do not see how that stain can be removed.

I cannot believe that this deplorable action is characteristic of even "a definite and sound Unitarianism." If it were, the sooner such a Unitarianism passed into the silence and the darkness as an irrecoverably desecrated thing the better.

J. M. LLOYD THOMAS.

Nottingham, May 10, 1909.

SIR,—There appears to be a misconception in the minds of some of your correspondents on the above subject, and, in consequence, a serious misjudgment and misrepresentation of persons. What has happened is this:—many people in our churches have become convinced that certain influential persons who were on the Conference Committee were seeking to get some of the work of the B. & F. U. A. turned over to the Conference and to secure some of the funds at present contributed to the Association, to be used for other than Unitarian purposes. Feeling that it would be wrong to allow this to be done, they set about taking the only effective means to prevent it, viz.:—to elect a larger proportion of the staunch supporters of the Association upon the Conference Committee, so as to check a policy which would be sure to cause disastrous division in the denomination. If they think this the way to prevent disaster, is it not the right thing to do to make every effort they can to secure the election of men who will oppose what they consider to be the pursuit of a dangerous policy, so long as it be done by honourable and legitimate means?

As to the means adopted—some of the congregations nominated persons who could be depended upon to defend the Unitarian position, and that of the Association. Were they not within their right in so doing? Would any of those who complain take away the liberty of congregations to do this? Then those who were instructed by congregations to vote for the election of such persons very naturally inquired how many representing that view had been nominated, and who were they; and in response to these inquiries a list was issued to those persons who wished to know, or who would be glad to know. To supply that list where it would be resented might have been taken as an insult. At the Conference itself delegates were asking for the guidance and assistance of a list of names representing their views. Is there anything in all this which is not quite right? and would any of your correspondents take away the liberty of delegates

to seek such guidance if they want it? Nothing but what is legitimate and democratic has been done in this matter of promoting the election of sound Unitarians to the Committee. Long before, the Conference congregations and societies were urged to nominate persons of this stamp, and this was done quite openly in the columns of our periodical press. Is that a thing to be regarded as improper? If so, will someone let us know why? And what wrong is there in asking delegates, or instructing them, to vote for such?

Personally, I had nothing whatever to do with any of the individual nominations. I confess that to my shame, for neglect of so important a duty. But I did do something to make nominations known after they were actual. I had nothing to do with the compiling of the list, but thoroughly approve it having been done, and distributed a few copies where it was sure to be acceptable. As, no doubt, I am considered to be an arch-conspirator, I say what I have done and what I have not done.

And when all is said and told, does it amount to anything to justify any of us being charged with being guilty of "unfriendly" conduct, on such as must be "stamped out"? Is there not a tremendous fuss over nothing which really does look "ridiculous after Bolton"? Is it not rather an eye-opener to find that one correspondent would "promptly check," and another would stamp out, our liberty to promote our views or to decide for ourselves what methods are right and proper to secure their representation?

Mr. Agate says he had a small share in the negotiations which resulted in the re-shaping of Mr. Wood's resolution. I write as one of the five persons of the special committee which actually shaped the resolution. Mr. Agate was not present at the meeting, owing to illness, but he was represented by a substitute, this special committee, including Mr. Wood and Mr. Street, having been appointed for the purpose by "The Ministerial Fellowship." Being one of those who arranged the "compact," seeing and hearing all that took place, I am able to say what the "compact" was. It was not a "truce" in the sense implied by Mr. Agate; nor was it "a compact of peace," as represented by Mr. Wood. We persuaded Mr. Wood to alter his original resolution by deleting some matters which were objectionable to us in the way they were expressed, and by including certain points we wished to have inserted. After considerable discussion, and various modifications, we agreed upon the resolution in the form as it came before the Conference, our only compact being that we would support the resolution in that form on the understanding that it would be moved at the Conference by Mr. Wood, and seconded by Mr. C. J. Street. It was a resolution to refer the matters it contained to a committee for consideration, and to report the result, and as it was only a resolution of reference we wished it to be such as would command the votes of the majority of the Conference. Had this course not been adopted, Mr. Wood's original motion would have been defeated, and the valuable time of the Conference spent in disputes over matters which were

to be referred to the Committee for future consideration. This was avoided, and we secured unanimous support for Mr. Wood. There was no truce to avoid discussion; there was no compact to cease advocating and supporting our own special views. It was clearly and frankly understood that all the real points of difference still remained to be fought out, and would have to be fought out, and settled ultimately in free and fair discussion. There was no compact beyond that of loyal support of the resolution at the Conference. That compact was loyally adhered to by all parties, which was all that was agreed upon.

Such being the facts of the case, it is very difficult to see how Mr. Wood can say that the promotion of the election of certain persons to the Conference Committee is a betrayal of the compact; and it is more astonishing still that he should assume that the resolution is "reserved for smothering and strangling in committee." Such language is that of needless panic rather than that of calm and dignified judgment.

H. BODELL SMITH.

SIR,—In associating myself last week with Mr. Wood's protest, I did not understand him to mean that the heading of the circular was *intended to deceive*. But it was certainly ambiguous, as the full stop of which Mr. Street tells us had dropped out. "Committee Nominations," whether printed in one line or two, would generally be understood to mean nominations not for but by the Committee. (We speak in this sense of "Cabinet proposals" or "Government nominees.") Anyway, as Mr. Wood and others hold that the heading *might mislead* some into whose hands it came, it would have been better to express regret for any such unintentional misleading. On the other point that there was no relation between the compromise or compact and the election of the Committee, I can only say that had I known what (as now appears) had already been settled about the Committee, I should have felt that negotiations were hopeless, and I should have taken no part in them.

"The election of a satisfactory Committee" was, it seems, the aim of those who were responsible for the circular. They took upon themselves to decide a question which was really one for the hundreds of delegates and ministers who form the Conference. Of eleven members of the old Committee who were willing to stand and who were actually nominated, the Caucus (I believe, for I have never seen the circular) selected *one*. Only one righteous (or satisfactory) man was found among us. The other ten of us the promoters of the list were pleased to pass by and to ordain to dishonour and wrath because the ten included the few persons who were "wrongly supposed to represent the feelings of the Conference," since they "fostered" "the fictitious rivalry between the Conference and the Unitarian Association." But those of us against whom (or some of whom) this sentence of banishment was decreed by a self-constituted and irresponsible body of persons meeting in private include nine subscribers to the British and Foreign Unitarian

Association; three laymen (known and honoured for admirable service), and six ministers (of whom five are pastors of some of our largest and most influential congregations, and are conspicuous for faithful labour in many ways, some of them, moreover, doing excellent work at the Bolton Conference itself.) One layman is a member of the Executive Committee of the Association, another layman and five of the ministers members of its Council, three of the ministers have preached its annual sermon, and are therefore Honorary Members, and several appear upon its latest list of special lecturers. These are the *fosterers of fictitious rivalry!*—men whom the British and Foreign itself has honoured and still honours in various ways, and some of whom have worked for years both for it and for the Conference. But the Caucus decreed that five or six of them, at any rate, must be turned off the Conference Committee. Of course some change of *personnel* from time to time is right and to be expected. The number of the Committee is limited, and men qualified to fill the places are numerous. But the question who should come on and who should be put off is for the Conference itself to decide, when the nominations from all quarters have come in.

Look at the matter from a somewhat different point of view. Twelve members of Committee were to be elected. The Caucus selected its nine, and made *their* calling and election sure. As there were I think twenty-eight nominations in all, this meant that the members of the Conference, when they had the full list before them, were to be graciously allowed to elect freely three members out of nineteen nominations. What a magnificent concession to the principle of free popular election! While the Caucus was about it, it might as well have chosen all the twelve members, and then told us we needn't trouble to vote, because the whole thing was settled.

I am glad to say that I hear much more condemnation than approval of the circular; and, although a man of peace, I feel strongly in the matter. But I am not going to quarrel with those who are both old friends and present fellow-workers because, in this particular instance, they seem to me to have allowed their zeal to outrun their sense of fairness. There is plenty of good work which we can still do together. And certainly they are entitled to their own opinion of their own efforts. Whether or not, after they have learned what some of us who were kept in the dark think and feel about it all,—they are still pleased with what they did and the way in which they did it, I have for the time nothing further to say, and rejoice to resume my contemplation of more inspiring themes, in the spirit to which Mr. Tarrant so wisely invites us all.

I add only that it is my intention, at a suitable meeting of the Conference Committee, or at the next Conference (if I am there), or at both, to move a resolution which in substance will run thus, "That in relation to the election of the Committee, this Committee (or, Conference) deprecates the issuing either publicly or privately, of any lists of persons thereby specially recommended for election; and considers that the interest of the Con-

ference and of the Churches and Associations which it represents, are best secured by the unpledged votes of the ministers and delegates at the Conference itself, when the full list of nominations is before them."

DENDY AGATE.

Altrincham, May 10, 1909.

SIR,—As the one who had the extremely unpleasant task of calling public attention to the electioneering ticket, by the fact that the list came accidentally into my hands, I write to express my amazement at Mr. Street's letter. I was quite unaware who was responsible for what seems to me, in spite of all the whitewashing by Mr. Warren and Mr. Tarrant, a not too exalted electioneering method. I never suspected, however, that Mr. Street was in any way implicated. I should have considered it too outrageous to even suggest that the seconder of the resolution under a flag of truce was party to an organised secret vote against the proposer of the resolution, which rendered the apparently genuine compact a farce. Since Mr. Street confesses to a knowledge of this most regrettable action, we can only accept the fact and wonder how we are to give "the most generous interpretation" to what looks dangerously like a conspiracy.

But now as to some of the reasons advanced for these tactics. The argument that the triumph of this caucus secures "more accurately the general sense of our churches" is surely a pure assumption. Are we to understand that Mr. Street and his supporters better express the real feelings of our community than ministers like Mr. Gow, of Hampstead, and laymen like Mr. Leigh and Mr. Harrop White? Even if it were true—and I cannot believe it—the suggestion would come in better taste from other than the, at present, triumphant caucus. If Mr. Street is so confident that his party represents the opinion of our churches, why was it necessary to engineer the election? Why did he not trust, as Mr. Wood did, to the free decision of the assembly? The attempted palliation that it was necessary because the other side organised, fails after Mr. Wood's emphatic denial. So that unless one is prepared to doubt Mr. Wood's word the argument reduces itself to a justification of an actual list by reference to a mythical list on your opponent's side.

The result of this secret voting is the serious fact our churches must face. On the fundamental issue of organic church life which the resolution raises, instead of a freely elected and fully representative committee we have a definitely partisan committee. (I cannot find the comfort Mr. Tarrant does in the fact that the majority of the committee are representatives of societies. For, in the light of the Bolton caucus, what guarantee have we that the representatives from these various societies have not in many cases been run by the same party?) It now practically amounts to the B. & F. conferring with a committee largely composed of pledged B. & F. supporters as to future action, and the result can scarcely be impartial or conclusive.

This can hardly be called "uniting all sections of our body." It is rather the deliberate ousting of one side, and that by

no means an insignificant one, if your readers will recall some of the names involved. Up to the Bolton Conference I, like many others I imagine, was endeavouring to steer a middle course; but after this affair I unhesitatingly join the defeated side, confident that the true future of our churches is with us.

F. HEMING VAUGHAN.

Mansfield, May 11, 1909.

P.S.—While fully accepting the statement, which I have never questioned, that the list was not issued to deceive, may I mention that I have authoritative information that one minister on receiving the list thought it came from Mr. Harwood.

SIR,—The letters from Mr. Street and Mr. Warren show why a certain party among those who voted at the Conference wished to return a selected list of persons to the Committee. Neither writer shows that it was fair to attempt this by circulating this list among their friends, while their opponents had no knowledge of what they were doing, but had indeed been lulled into the belief that all were acting as friends. That is not fair play, or a fair fight, and it is *not* the way in which Mr. Wood circulated his appeals. I was never shown the list, but voted for some of the names upon it in total ignorance of the support that was being engineered on their behalf. So it was with the votes of many others. With regard to the heading, I know of one minister who was misled by it, and thought the list contained the nominations of the Conference Committee, and this is a fact not to be got rid of by saying the suggestion of its possibility is "preposterous" and "improper."

Parkstone, May 10. H. SHAEN SOLLY.

SIR,—I would add my protest to those you are receiving against the recent party manoeuvre in the election of the Conference Committee. I am one of those who voted for several of those whose names were on the nomination list, and have been caught by trusting too much in the good faith of men.

The point at issue is not clearly grasped by those who have offended. It is not merely a question as to whether certain methods which we all understand in connection with party politics are advisedly introduced into our own little religious circle. It is a question as to their introduction secretly, and under particular circumstances. At the very moment when most of us were congratulating ourselves that some of our old troubles were drawing to an end, and that in a spirit of closer fellowship we were going forward together to the solution of our denominational problems, a certain move is made, and made deliberately, the fruit of which must be to disunite and to engender the bitterest feelings and recriminations. No one could have shown a more flagrant disregard for our denominational unity and welfare than those responsible for this step, however loud may be the protestations to the contrary.

But there is a yet more serious principle involved. Whatever be the nature of the "compact" or "concession" entered into by Mr. Wood and Mr. Street on the resolution, there was an *agreement*,

and one party to the agreement kept silent on a matter which he knew would have affected the action of the other in making that agreement. This is the material point. Morally it is exceedingly simple; and it is not to be evaded. In the interests of peace I will not push it further home. But I say this:—Let those who have been involved in this move, some perhaps without seeing all that was involved, come forward and show themselves big enough men to confess to a mistake, and we will shake hands. I challenge them to lay the case impartially before any disinterested person (and I have done this myself) and obtain any other verdict as to what is their manifest duty.

J. WORSLEY AUSTIN.

Birmingham, May 12, 1909.

POOR LAW REFORM.

SIR,—The rival reports of the Poor Law Commission have now been before the public for nearly three months. The evils laid bare by both those reports—the far-reaching demoralisation of character, the failure to cope with the destitution of literally hundreds of thousands of children, the lack of medical treatment of incipient disease, the degradation and suffering involved in the general mixed workhouse, with its mixture of good and bad, sane and feeble-minded, old and young, the waste of public money implied by the spending of seventy millions a year by overlapping authorities, in duplicated services, are still going on. The emphatic condemnation of the “principles” of the existing Poor Law, in which both reports concur, cannot fail to make the local administration even more confused and more divergent than it has been. It is time that those who believe in the “Break-up” of the Poor Law, the abolition of the workhouse, a systematic attempt to prevent unemployment, and the wisest possible provision for each class of persons needing public assistance, should draw together, and organise their forces.

It has been decided to form a National Committee to promote the break up of the Poor Law, on the lines of the Minority Report. What is desired is the co-operation of those who are willing to help in any one of the following ways:—(a) by lending their names, and local influence; (b) by writing, lecturing, or personally helping in organising and office work; (c) by contributing money. It is intended that subscription should be entirely optional, but funds must be raised for printing, postage, meetings, and the travelling expenses of lecturers, and those able to contribute money are requested to do so. The Committee will need £1,000 for its first year's work. One lady has sent me £50 for a start.

A meeting will be held shortly, to which all who have sent in their names will be invited, and at which an Executive Committee and officers will be appointed. In the meantime, I am acting as secretary, and I would ask all in sympathy to write to me.—I am, &c.,

BEATRICE WEBB
(Mrs. Sidney Webb).

41, Grosvenor-road, Westminster,
May 7, 1909.

HOSPITAL CONTRIBUTIONS.

SIR,—I notice with no small amount of surprise a rather curious letter in this week's INQUIRER, pointing out “how desirable it is that our contributions should be sent to those hospitals only where no vivisection is practised or encouraged.”

It is with some diffidence that I comment on this question in a religious paper, but I am prompted to do so in order that truth may prevail. We are, it seems, asked to subscribe to those hospitals which are anti-vivisection in principle, and we have the names of a few such institutions at our disposal. It would naturally occur to the impartial investigator to inquire into the consistency of this suggestion. If these hospitals are places where all kinds of diseases are dealt with, then we must have a considerable proportion of cases treated by methods which are the outcome of vivisection, for by far the greater part of modern medicine and surgery is based on the results of experimentation on animals.

If, on the other hand, these hospitals confine themselves to cases, the treatment of which is not due to vivisection—a very small minority—they are perfectly consistent. But they would have to exclude so many cases as to be of little practical value to the community. And then we have the remarkable suggestion that only these few hospitals shall receive our contributions, and that the vast majority, where thousands of lives are saved every year, shall be neglected. That, surely, cannot be the intention of one who writes in the cause of humanity. These anti-vivisection hospitals, which your correspondent mentions, are, day by day, in almost every case they treat, taking advantage of methods derived from experiments on animals. No doctor would dare to administer a drug which had not first been tried on some lower animal. Consistency is not a strong point among anti-vivisectionists and this is another striking example. Let us then refrain from making such distinctions in our acts of charity.

L. BEALE CLARKE.

Emmanuel College, Cambridge.

THE Summer Exhibition of the Royal Society of Painters in Water Colours, at the Gallery, 5A, Pall Mall East, is to remain open until the end of June. This one quiet room, with its 266 pictures in all, offers a delightful refreshment to lovers of water colour. Among the pictures are four by the late Miss Edith Martineau, all beautiful examples of her work: “Oaks in Spring, near Sharnbrook, Bedfordshire,” another Spring scene, “Near Witley, Surrey”; and two autumn pictures, in Scotland: “The Captain's Road between Boat of Garten and Aviemore, N.B.,” and “Early Autumn, near Aviemore.” The President, Sir Ernest Waterlow, R.A., makes some fine contributions to the exhibition, and there are two charming pictures of Mrs. Allingham's. Mr. Arthur Rackham is in great force with his “Witches' Frolic” and “Babes in the Wood.” Even here there are one or two monstrosities, but we take refuge from them with Mr. Charles Gregory, Mr. Cuthbert Rigby and Mr. Thorne-Waite.

THE WESTERN UNION.

ANNUAL MEETING.

THE Annual Meeting of the Western Union of Unitarian and Free Christian Churches was held at Taunton on Thursday, May 6, and was well attended by ministers and delegates of the churches of the province. The British and Foreign Unitarian Association was represented by Mr. John Harrison, President, and the Rev. W. Copeland Bowie, the secretary. The Rev. J. Page Hopps preached the annual sermon.

The Business Meeting was held in the Mary-street Chapel at noon.

The President, the Rev. A. N. BLATCHFORD, in his opening address, said he would strive to offer those present words which savoured of no mere self-complacency. He would exaggerate no hardly or honestly won success, nor would he minimise a single one of the drawbacks which beset their testimony and seemingly prevented their progress. It was well for them to face the simple facts with which their religious experience confronted them; and that he prayed them to do in view of the high privilege conferred upon him by more than forty years of service in that beloved Western land, whose associations were so inexpressibly dear to him, and the spirit and the temperament of whose worthy sons he knew; and knowing, held in unreserved and warm respect. He thankfully remembered that here and there one delighted to find churches on whom the promise of usefulness shed a most cheering ray; and yet they felt that they were not so successful as they longed to be. The solution of the trouble did not lie in the direction of more organisation, as the most cursory glance at the records of ecclesiasticism would abundantly make manifest. The fault lay with themselves, and it was a great sorrow to reckon up Sabbath after Sabbath, the vacant places of those who held their religious testimony so cheap, and whose absence went so far to paralyse the prospects of the old religious home which needed, and needed so greatly, their loving and faithful support. He knew the capabilities of their laity for business, for matters of municipal or national concern, but he would be forgetful of his trust and disloyal to his faithful brother ministers if he did not say that if attention to business were even approximately proportional to the attention given to religious matters bankruptcy would be the speedy and well-deserved result. Let them believe in their old religious home wherein their fathers and mothers worshipped before them; let them rekindle the flame of religious devotion; let each man and woman feel solemnly responsible for the old temple and the old faith, and then, but then only, hope for the triumph of those religious principles which befitted none more than themselves.

The Rev. J. McDowell, the Hon. Secretary, presented the sixty-third annual report of the Committee, which stated among other things that open air services had been conducted during the past summer and autumn by the Rev. J. H. Belcher and the Rev. A. E. O'Connor entirely on their own initiative, and the committee recorded with gratitude the labours of such friends, and the success in Devonshire towns which had attended them. Other con-

gregations, by the organisation of Sunday evening courses of lectures, had been successfully appealing to listeners not usually attending their religious services. The visit of the Rev. T. P. Spedding to the West was highly appreciated by the churches fortunate enough to secure his services. The reports of the district minister and the verbal accounts given by Mr. Harold Goodland of his visitations agreed in showing that each of the aided churches was bearing faithful and not unsuccessful testimony. Since securing the entire services of a minister headway had been made at Bridgwater, where Mr. Pike and his congregation had celebrated the 220th anniversary of the founding of the church. The congregation at Shepton Mallet had completed much needed repairs to their chapel, and had had the interior cleaned and decorated. The committee willingly made a grant toward the restoration fund, and commended the appeal to the British and Foreign Unitarian Association with the result that the work had been successfully carried out. The committee congratulated the Rev. J. B. Robinson on his recovery from a long and serious illness. They desired to make a strong appeal on behalf of *The Chronicle* which constituted a valuable bond of union, and which was deserving of better support. During the year the Western Union had lost by death some tried and generous friends. The late Mr. C. H. Truman was a member of the committee, one of the founders of the Newton Abbot church, and while living its leader and most earnest worker. The late Mr. Harry E. Thomas, a past president of the Union, Mrs. Fisher, of Bath, Mr. John Waddingham, and Mr. W. H. Herford, of Torquay, were also referred to, as well as the changes that had taken place in the ministry. The grateful acknowledgments of the committee were due and were heartily offered to the British and Foreign Unitarian Association for helpful counsel and financial aid, without which the work of the West on its present scale would be impossible; also to the earnest band of lay preachers, to Miss Barmby for her useful work in connection with the postal mission, to Mr. C. H. Goodland for continuing to visit the grant-aided churches, and to the minister and congregation of Lewin's Mead chapel for granting the use of their rooms for committee meetings. The report concluded with a tribute to the work of the Rev. Rudolf Davis, the district minister. In addition to the general report there were statements from the aided churches, also reports on the work of the lay preachers (presented by the Rev. Rudolf Davis), the Devon Ministers' Conference (by the Rev. A. E. O'Connor), the Ministers' Meeting of the Northern District (by the Rev. R. Finerty), the Postal Mission (by Miss Barmby), and the Sunday School (by the Rev. Rudolf Davis).

Mr. Kenrick Champion, of Bristol, the hon. treasurer, presented the statement of accounts, which showed that there was an adverse balance of £24 18s. 8d., the expenditure having reached £436 4s. 2d. He explained that the subscriptions had increased by £3, but the collections had decreased by £2. The grants made to aided churches totalled £17 more than in 1907. Referring to the *Western Union*

Chronicle Mr. Champion pointed out that unless more support was forthcoming they would have to consider its discontinuance.

On the motion of the Rev. JEFFERY WORTHINGTON, seconded by Mr. UNDERHILL, the reports were adopted; and the officers and committee were then elected, with Mr. William Hall, of Clifton, as the new President, the other officers being re-elected.

On the motion of Major-General JACOB, seconded by Mr. G. PHILPOTT, grants were made, in accordance with the Committee's recommendation, to Bridgwater, Cheltenham, Crediton, Crewkerne, Devonport, Newton Abbot, Sidmouth, and Torquay. The advisory committee was re-appointed, and on the motion of the Rev. H. Austin, seconded by Mr. W. Norgrove, the lay-preachers were thanked for their self-denying labours on behalf of the churches. A hearty vote of thanks to the President concluded the business.

Luncheon was afterwards served in the Memorial schools, Mr. George Philpott presiding. The loyal toast having been duly honoured, the CHAIRMAN gave "Civil and Religious Liberty all the world over," to which Rev. J. McDOWELL replied. Mr. J. K. CHAMPION proposed "The Taunton Congregation," and the Rev. J. BIRKS and Mr. GOODLAND replied.

In the afternoon there was service in the chapel conducted by the Rev. J. Birks, when the Rev. J. Page Hopps preached from Job xxiii. 3, and Acts xvii. 27, on "The longing for God, and the response."

THE EVENING MEETING.

After tea a public meeting was held in the school-room, the Rev. A. N. BLATCHFORD presiding.

The CHAIRMAN in his opening address recalled the honourable association of Taunton with old battles for freedom, and asked where they could gather finer inspiration for the faith they loved so dearly, the faith which by God's help they would keep firm and undefiled? He had sometimes heard it said that they might have too much freedom, but he asked them to put it out of their minds. They could not have too much fresh air for the body, and he was sure hearts and minds could not be too greatly moved by the breath of freedom sweeping throughout the churches. Continuing, Mr. Blatchford described the position taken up by Unitarians and the principles they held so dearly in their religion. He also read a letter from Mr. P. J. Worsley, who wrote expressing regret at inability to attend, and congratulating the Western Union on the compliment paid them by the visit of the President of the British and Foreign Unitarian Association. He had much pleasure in proposing the first resolution, which was that "This meeting accords a hearty welcome to Mr. John Harrison, the President, and the Rev. W. Copeland Bowie, the secretary of the British and Foreign Unitarian Association, and thanks them for their presence."

Colonel COLFOX seconded, and the resolution was carried with very cordial applause.

Mr. JOHN HARRISON, who was given a hearty reception made an interesting speech in reply. He was proud of the name Unitarian and proud of the principles

it stood for, while he believed in the usefulness of keeping to that name which every one could understand. He felt it a great privilege to be brought into contact with West Country Unitarianism, and brought with him the hearty good wishes of the important Association which he had the honour to represent. That Association had always taken the most lively interest in the doings of the Western Union, and was always prepared to do its utmost to strengthen its activities and help forward the work. They worked together with one common object, which was the diffusion of the principles of Unitarian Christianity, which they believed represented pure and rational religion. It was their duty to strain every nerve to make their Gospel known, and thus dispel some of the ignorance and prejudice surrounding them. The Association was a great Missionary Society, created for the express purpose of spreading not the gospel of fear, but the gospel of love, which was the foundation of all Unitarian teaching. That was a noble work to which they ought all to consecrate themselves if they really had faith in the principles they professed. Mr. Harrison went on to speak of the need of greater zeal and co-operation on the part of the laity, and pointed out the mistake of relaxing their efforts and being too easily satisfied because they saw that the broad line which once separated them from their orthodox brethren was becoming thinner, and that their work was being carried on outside by many who would not adopt their name. Before concluding he reminded them that if they wished to achieve success they must abandon their old reserve, and go out into the open, for if people would not listen in the churches they had provided for them they must go to the people. Only in that way could they combat the growing religious indifference which was being felt by all churches.

The Rev. W. COPELAND BOWIE also responded. He observed that they tried to carry on the work of the association in a broad and generous spirit, and that the good feeling existing amongst them could not be exaggerated. He pointed out that after all the world's progress depended largely, generation after generation, upon the steadfastness, faithfulness, truth, and duty of those little groups of earnest-minded men and women all over the world. It was a good thing for the cause of progress and the interest of truth that here and there throughout the centuries there had been men and women who had been brave and true enough to fling defiance at superstition and error and stand up in defence of a more liberal faith.

Mr. W. HALL, the new President, proposed, and the Rev. E. C. PIKE seconded, a hearty vote of thanks to the Rev. J. Page Hopps and the Rev. J. Birks for their services during the day, and they both acknowledged the vote.

Mr. Thomas Graham, of the Lewin's Mead Domestic Mission, Bristol, then read a paper on "Successful Sunday Schools and how they are made," and Mrs. Tucker, of Bridport, gave an address on the aims and objects of the British League of Unitarian Women. The Rev. J. H. Belcher spoke on the relation of the Churches to the Poor Law Report, and the meeting closed with the singing of Mr. Page

Hopps' hymn, "Father, let Thy Kingdom come."

An admirable report, to which we are indebted for this account of the meetings, appeared in the *Somerset County Gazette*, of May 8.

LONDON DISTRICT UNITARIAN SOCIETY.

ANNUAL MEETING.

THE fifty-ninth annual meeting was held at Essex Hall on Wednesday evening, the President, Mr. PERCY PRESTON, in the chair.

The Rev. E. S. HICKS, hon. secretary, presented the report of the committee, which had been previously printed and circulated; Mr. R. P. JONES, the treasurer, presented the accounts, and the Rev. J. A. PEARSON, the missionary minister, his report.

The accounts showed a balance of £370 in hand, which the treasurer said looked bad for the society, but it was explained by the fact that the enlarged scheme of work, for which special subscriptions had been asked, including the appointment of the missionary minister only came into force for the last quarter of the year; the work to which the society was pledged would fully absorb all the available income, and members were urged not to relax any effort in maintaining the finances at their present satisfactory level.

The report recorded with great satisfaction the appointment of the Rev. J. A. Pearson as missionary minister, and went on to give particulars of the work of the aided churches. The capital result of the purchase of Carmel Chapel, Woolwich, by the Plumstead congregation was noted, and the good prospect of the new church building at Lewisham. The progress at Kentish Town, and the great success of the recent young people's meeting at Essex Hall, were pleasant items in the report.

Mr. PEARSON'S report also gave an interesting account of the varied activity of his office.

The PRESIDENT in moving the adoption of the reports, commented on the chief points of encouragement which they contained, and expressed their thanks to Mr. Pearson for his admirable work.

The resolution was seconded by Mr. A. WILSON and supported by the Rev. C. J. STREET, and unanimously adopted.

On the motion of Sir EDWIN DURNING LAWRENCE, seconded by the Rev. C. ROPER, Mr. Preston was re-elected President.

Sir EDWIN said that he remembered, as a boy of eleven or twelve, the meeting at which that society was founded by the president's father, and his own brother. He wanted to see more young men and women at their meetings. He loved the dear old people, but he loved the young people, too, and he wanted them to come up and take the elders' places in that work. He believed in their great cause; they stood for life and conduct and character.

Mr. ROPER paid a tribute to the splendid hard work the President had done for that society. He made himself personally acquainted with the work of the various churches, and it was astonishing how much he was able to do.

On the motion of Mr. J. C. S. MUMMERY, seconded by Mr. J. H. SAVAGE COOPER, the other officers were elected, the treasurer and secretary being re-elected.

Fifteen representatives of the subscribers were also elected members of the council, under the new rules, on the motion of Mr. R. M. MONTGOMERY, seconded by Mr. ARNOLD TAYLER, and a vote of thanks to the ladies who had provided the refreshments, moved by the Rev. E. S. HICKS, and carried by acclamation, brought the business to a close.

The Rev. MATTHEW R. SCOTT, of Southport, then gave an address. He had read the report, he said, and it was exceedingly valuable, not only as an account of the work being done, but as an example of the spirit that was abroad among all their churches. There were churches coming to life, churches growing, and a new interest in religion, while still all about the pessimists were crying that people were losing interest in religion. The report was valuable as a welcome contradiction to the pessimists. He entirely agreed with what had been said as to the need of interesting their young people. Yes, but that depended entirely on the elders, and he told of a congregational meeting he had recently attended, where he had been preaching the annual sermons. The meeting was full of young people, and the chairman in his opening remarks, said that it was a great pity they had such small attendances Sunday by Sunday; but it was not they alone, it was felt by all the churches throughout the land. And then he gave the extraordinary reason, that the better educated men became, the less they felt the need of religion. "I could not help thinking, as I sat on that platform," said Mr. Scott, "if that is a sample of what the modern man is thinking, some of us will have very seriously to revise our estimate of the intelligence of the modern man!" And he went on to show the utter unsoundness of such reasoning. His chairman had been wide of the mark, and he was sorry he said it in the presence of all those young people. As a matter of fact, the better a man became on any side, not the less did he worship, but the more. Many things, no doubt, had to be thrown off, superstition had to go, false conceptions of God and man, but religion remained as the whole of man, mind and heart and strength and soul, coming to himself. Was it the case that when a man came to himself in his complete totality, he turned away from God as something he had outgrown? Never! It was the exact opposite that happened. In ignorance, weakness, superstition, he would fain have filled himself with husks; now, having come to himself, his deathless cry was, "I will arise and go to my Father." Religion was culture carried on to the highest plane of man's life; it was a fine consciousness of the Unseen, the educing of that power, by which we see into, through, and beyond material things, to their eternal and imperishable meaning. The higher the man, the more he worshipped. In contrast to what his chairman had said, he had tried to realise the meaning of that profound saying, "the fulness of the measure of the stature of Jesus Christ." Did the modern man mean to say that Jesus owed his

supreme sense of God to his immaturity and ignorance? Had the modern man outgrown the need of worship because he was a better man than Jesus Christ. The modern man was not lacking in a good opinion of himself, but he would hardly go as far as that. Many a one knew nothing about culture and growth on that side of his nature. He knew nothing of religion, as an experience, a vital spiritual experience, touching the roots of his whole life, and reaching out to every branch of it. Such a man had not outgrown religion; he could not outgrow that which he had not first ingrown. He could outgrow a creed, a false conception of God and of himself, but not religion, religion, the very means by which a man grew at all. If men were ceasing to feel the need of worship, they could be dead sure of one thing, it was not because of their culture, but because they were not cultured enough. And he recalled the instance of Darwin who, with all his nobility of character, had made the sorrowful confession that through neglect of that side of his nature, religion, poetry, and music had lost their power of appeal for him. He did not for a moment pretend that it was his culture that had robbed him of these things, but because he had failed to nourish and keep alive those great gifts. It was not a weakly ignoramus, but a man of the highest culture of spirit in Israel, who sang: "I joyed when they said unto me, Let us go up to the house of God." There was a culture which had born an insatiable need that nothing could satisfy but God. It was one of the finest men this country ever produced, who declared:—"I have felt a presence that disturbs me with the joy of elevated thoughts." And it was Jesus Christ himself, who was so spiritually sensitive, so highly cultured, that it was his custom to go into the synagogue on the Sabbath day. Perhaps that was the reason why in deep, dark moments the prayer in the Garden and on the mountain top was so natural to him; and in the Judgment Hall with a dignity of spirit he held his peace; and on the cross itself, he remembered those who put him there, remembered with a prayer that brings us to his feet.

At the conclusion of Mr. Scott's address, the president called upon the Rev. Herman Haugerud of Christiania, to give him the opportunity of urging the appeal he is making for a church building in his city (the appeal is printed in our present issue). Mr. Haugerud spoke very earnestly of his hopes for the church, which would mean the upbuilding of character in his country, and thereby the benefit of other nations also. He was going on to America, he said, to prosecute his appeal there also, and he concluded by moving a vote of thanks to Mr. Scott for his address. This was carried by acclamation, and the meeting then resolved itself again into a social gathering.

The attendance was only moderate.

THE surest criterion of our advancing in real excellence and perfection of character is our acquiring a disposition to think less of ourselves and of our own happiness, and more of that of others. — *Joseph Priestley*.

NEWS FROM THE CHURCHES.

APPEAL.

London: Bell-street Mission.—The Rev. R. P. Farley makes the following appeal:—"Might I through your columns, appeal to the friends who from year to year support our summer funds, and to any others who may feel disposed to help, to be good enough to send their contributions to me at the under-mentioned address. These contributions will be allotted to assisted summer holidays, summer excursions for Sunday-school and mothers' meeting, and to encourage window-gardening, which we hope to develop considerably this summer. Domestic Mission, 46, Bell-street, Edgware road, N.W."

Blackpool: South Shore.—The anniversary services were held on Sunday, May 2, the preacher being Rev. T. Bowen Evans, of Heywood. The attendances were good, and the result of the offertory was satisfactory.

Coalville.—On the kind invitation of Mrs. Blues, of Ashby-de-la-Zouch, the Coalville Unitarians paid a visit to her residence, "St. Croix" on Saturday, May 8. After tea the party strolled round the beautiful grounds, and then spent a very enjoyable time in the drawing-room, where they were entertained by songs, recitations, &c., closing with best thanks to Mrs. Blues. On Sunday night Mr. J. Goddard conducted the service in the Hall and gave an able address on "Christ obedient even unto the Cross." Next Sunday Miss C. Gittins, of Leicester, is expected to give an address to the Sunday-school and preach in the evening.

Halifax.—The Northgate-end Sunday-school anniversary services were conducted on Sunday by the Rev. W. L. Schroeder. There were good congregations, and the collections were £24 6s. 6d., a good advance on last year.

Manchester: Broughton.—The Sunday-school anniversary services were held on May 9, the preacher for the day being the Rev. H. Bodell Smith, of Mottram. In the afternoon a sacred cantata, "The Kingdom and the King," was rendered by the choir. The attendances were good, and the services hearty and successful.

Manchester: Failsworth (Welcome Meeting).—On Saturday evening, May 1, a congregational meeting was held in the Dob-lane School to welcome the new minister, the Rev. J. Morley Mills. Mr. J. J. Gilbert, who presided, in first extending a welcome to those present who were connected with other denominations, said he thought that was an occasion when they might all unite to welcome a fellow-worker without any prejudice to their own particular religious beliefs. They had been inclined to lay too much stress on their differences and to think too lightly of the great things upon which they were agreed. They had met for the purpose of extending a welcome to their newly-appointed minister. Mr. Mills came to them with a record of good and faithful service. He had ability, enthusiasm, and energy, and he had not the slightest doubt that under Mr. Mills's leadership Dob-lane would do as good work in the future as it had done in the past. In order to secure that result it was necessary that he should have the hearty co-operation and support of the congregation. He regretted that Mr. Albert Whitehead, who, if he had been present, would have spoken on behalf of the Sunday-school, was kept away by illness. On behalf, therefore, of the congregation, the Sunday-school, and their various institutions, he had great pleasure in offering to Mr. Mills a very hearty welcome, with the hope that his connection with them would be long, successful, and happy. Mr. J. Wigley, on behalf of the Manchester District Association, offered hearty congratulations to the church at Dob-lane and their minister. In a stirring speech he exhorted them to work with their new minister and keep alive the spirit of enthusiasm and devotion. Speeches were also delivered by the Rev. Dr. Griffiths (on behalf of the Unitarian Ministers in the Manchester district), by Mr. Pidgeon (Bootle), and by the Revs. J. Macmillan (Congregationalist) and L. A. Slight (Swedenborgian). The Rev. J. Morley Mills, in responding, said that he came to Dob-lane with very great hope. He was not enamoured of the removal from Bootle. He had been there nine years, and the people had shown their loyalty and kindness in so many ways that he was in no hurry to leave

them; but he felt there was a call to and a welcome at Dob-lane, and that he must go. He believed in big expectations, and if they would begin by expecting big things from themselves instead of from each other, and tried to realise them, they would be so busy that they would have no time to find fault with other folk, and when they did come across each other they would be congratulating others on the success they had attained. In that way iron sharpeneth iron. He was expecting big things from himself, and, if they all went on the same tack, he believed something greater would be done than they had any idea of at the present time. He was coming to a free pulpit. Let them go on working with sincere motives for the extension of the Kingdom of God and the search for truth. He was not coming with the idea of revolutionising everything and everybody during the first few months. He was coming to work amongst them, to work with them, to co-operate with them as far as he possibly could in the carrying out of the work of the church. He had heard from one source or another that they were one of the most energetic congregations in the Manchester district. The great point was that they should not only keep up to that point, but surpass it. He had sometimes said that the church was a mutual forbearance society. There was no discipline in the world like living with folk. With regard to Mrs. Mills, he thought a wife served the church wonderfully well when she looked after the church's minister; but his wife liked to be helping in the work of the church, and she came of a family of church workers, so between them they would do all they possibly could to work amongst them and help them. In conclusion, he said he believed in forward work, and they must do something more than they had done to make the Gospel better known in the district. Where did they stand in relation to the various movements of their time? The great business of the churches in the past had been to prepare the people to die. The new spirit was to prepare the people to live, and by making for the greater life of the community that is here they were making for the greater life beyond the pale.

Northumberland and Durham Unitarian Christian Association.—The Spring Conference was held at Christ Church, Middlesbrough, on Monday, May 10. Representatives from most of the churches of the district were present. Rev. Alfred Hall, of Newcastle, the President, took the chair, and the Rev. W. Wilson, of Gateshead, read a paper on "Spiritual Faith and Missionary Enthusiasm." Mr. Wilson maintained that the rejection of orthodox doctrines was but clearing the ground for the proclamation of the positive truths of the liberal faith on which the strengthening of the religious life of the churches depended. A spirited discussion followed, in which Mrs. Clark, Mr. Lyness, Revs. S. S. Brettell and W. Lindsay, Mr. Cox-Walker, Revs. W. H. Lambelle and H. Woods Perris, Messrs. Cromack and T. H. Wright, and the President took part. After tea a public meeting was held, the Rev. A. Hall again presiding. There was a good attendance. Rev. W. H. Lambelle and Mr. F. T. Ward moved and seconded respectively a vote of thanks to Rev. H. Woods Perris for his excellent discourses at the anniversary services of the Middlesbrough Church on the previous day. This was carried with acclamation, and Mr. Perris responded in a felicitous speech. Other addresses were given by Rev. S. S. Brettell and W. Wilson. At intervals songs were well rendered by members of the Middlesbrough congregation. On the motion of Mr. F. Perris, seconded by Mr. Macnay, the thanks of the meeting were given to the ladies who had prepared the tea, the friends who had provided the music, and the speakers of the evening. In responding for the speakers, the Rev. A. Hall said that he thought the members of the Association might congratulate themselves on having held a very successful spring conference.

Sheffield.—A united memorial service for the late Mr. J. B. Wostinholm was held in the Upper Chapel, as announced in our notice of his death, on Sunday morning, May 2. The Upperthorpe Chapel was closed, and its minister, Rev. A. H. Dolphin, preached the memorial sermon. In the absence of the Rev. C. J. Street, the service was conducted by the Rev. J. W. Cock. The united choirs of both churches gave the anthem "O, for the wings of a dove," and after the sermon Miss Lynes sang "O Rest in

the Lord." At the close of the service Chopin's "Funeral March" was played, the congregation standing. The chapel was crowded. In the course of his sermon Mr. Dolphin said they had been privileged to have a good life lived in their midst, a life that was many-sided, devoted to business, to manly, wholesome sports, to art and to religion, a life that was now an object lesson. "The life of our friend was simple to a degree. In all things he was a plain, homely lover of unvarnished truth and unadulterated goodness and reality. He was a friendly soul, and a well-wisher to all that was good and true." The qualities of geniality, large-heartedness, simplicity, and straightforwardness were always in evidence in his life. In losing him they had all lost a good and strong friend, one ever ready with a helpful word and a large heart. His life still lived in their minds and hearts, and would now be to them as of the great cloud of witnesses to the value of goodness, truth, and love in life. That was the life that was within and partially revealed itself in the home, the world of commerce, the cricket field, the directors' board, and the church. Unitarians had special reason to be glad for his life and work. They could be grateful for the religion that was capable of building up and sustaining such a life.

Yorkshire S.S. Union.—The annual meeting, preceded by a religious service, was held at Hunslet, Leeds, on Saturday, May 1, when about 80 teachers and friends attended from the schools in the district. The Rev. W. Whitaker, of Hull, conducted the service, and preached an earnest and thoughtful sermon to Sunday-school workers. After tea a business meeting was held. The President, Mr. E. O. Dodgson, gave a cheery address, and the annual report and the balance-sheet were read by the Rev. W. R. Shanks. The report disclosed a healthy state of things, including the record of two successful conferences and the awards to 252 prize-winners in the Union examinations, while, although the school at Rotherham has transferred to the Sheffield district, the schools in the Union have 35 more scholars in attendance than last year. The scholars now number 1,807; over sixteen years, 585; teachers, 272. The balance-sheet showed that a deficit of £12 had been met by a special effort, and that the usual expenses had all been discharged. A welcome was given to the delegates from other Unions by the Rev. L. J. Tavener and Mr. F. Clayton, and the Revs. J. Shaw Brown replied for the N.E. Lancashire S.S.U., and A. Cobden Smith for the M.D.S.S.A., in two interesting addresses. A vote of thanks to the officers for their services was spoken to by Mr. Teale and the Revs. G. A. Ferguson and C. Hargrove, and the following were appointed for the coming year:—President, Mr. W. Heeley; vice-presidents, Messrs. E. O. Dodgson and C. H. Boyle; treasurer, Mrs. Griffith; secretaries, Mr. J. H. Brook and Rev. W. R. Shanks; book steward, Mr. P. R. Jackson. A special resolution of congratulation to Mr. F. C. Clayton, who has completed fifty years of service as a Sunday-school teacher, was moved by the Rev. C. Hargrove and seconded by Mr. T. M. Chalmers. Mr. Clayton replied. Mr. F. G. Jackson then gave a detailed explanation of a number of clauses in the Children's Act and moved the following resolution, which was seconded by the Rev. H. McLachlan:—"This meeting congratulates the Government on the passing into law of the Children's Act, 1908, particularly section 120, and tenders its warm thanks to the Home Secretary and the Under Home Secretary for their labours in the matter." Thanks to the chairman and to the Hunslet friends brought the meeting to a close.

BIRTH.

HALL.—On May 7, at 6, Canning-street, Liverpool, to Mr. and Mrs. Lawrence Hall, a son.

MARRIAGE.

GRUNDY-NASH.—On May 8, at the Parish Church, Royston, Herts., by the Rev. J. Harrison, M.A., R.D. (vicar), assisted by the Rev. H. Darroll Smith, B.A. (curate), Charles Victor Grundy, youngest son of the late Edmund Herbert Grundy and of Mrs. Grundy, of Royston, Herts., to Gwendoline Daisy Nash, only child of William Thomas Nash, of Royston, Herts.

DEATH.

BOYLE.—On May 6, at Linfield, Headingley, Leeds, James Boyle, in his 74th year.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 16.

LONDON.

Acton, Creffield-road, 11.15, Rev. ARTHUR HURN, M.A.; 7, Rev. W. E. WILLIAMS, B.A.
 Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11, Rev. FRANK K. FREESTON; 7, Rev. R. K. DAVIS, B.A.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. RIGBY; 6.30, Mr. H. G. CHANCELLOR.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. J. COLLINS ODGERS, B.A.
 Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11, Mr. R. W. PETTINGER; 7, Rev. F. H. JONES, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. CHARLES ROPER, B.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. MARY SAFFORD; 7, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethna Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11 and 6.30, Mr. W. RUSSELL.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. DELTA EVANS.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. SEYMOUR MARKS; 6.30, Mr. RONALD BARTRAM.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple Road, 11, Rev. W. E. WILLIAMS, B.A.; 7, Rev. ARTHUR HURN.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. E. W. LUMMIS, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars. No Service.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GNEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. PHILEMON MOORE, B.A.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.

LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-Park, 11 and 6.30, Rev. HENRY GOW, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
 NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDIE.
 OXFORD, Manchester College, 11.30, Rev. Dr. F. C. SOUTHWORTH.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SEVENOAKS, Bessell's Green, The Old Meeting House, 11.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. C. J. STREET, M.A., LL.B.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
 TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
 TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11.
 WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith, Logenhaus, Welckerstrasse, 11. Rev. GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

Situations,

VACANT AND WANTED.

TO PARENTS AND GUARDIANS.

KYNOCH LIMITED have **VACANCIES** in their Commercial Department for a few **YOUNG GENTLEMEN** of good Education and Manners. No Premium required. Term of Indentures four years.—Apply by letter only to the Secretary, Kynoch Limited, Witton, Birmingham.

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HOUSE-PARLOURMAID Wanted, June 24, for Mrs. Cusack, South-hill-park.—Apply, Mrs. P. ROSCOE, San Dole, Redington-road, Hampstead.

WANTED, early in June, thorough **PLAIN COOK**, with some knowledge of dairy work; **HOUSE-PARLOURMAID**, and strong **BETWEEN-MAID**, Family four, servants four.—Write, Miss WATERALL, Waddon Lodge, Croydon.

THE SIMPLE LIFE HOME (See View), 3, ALBANY ROAD, SOUTHPORT. **PRESS OPINIONS.**

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Manchester City News: "Health and comfort carefully considered."
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BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

Anniversary Meetings

TUESDAY EVENING, JUNE 1.

THE ESSEX HALL LECTURE will be delivered by Prof. F. E. WEISS, D.Sc., on "The Bearings of the Darwinian Theory of Evolution on Moral and Religious Progress." Mr. JOHN HARRISON takes the Chair at 8 p.m. Any Member of the Association who sends a stamped and addressed envelope to the Secretary *not later than Tuesday, May 25*, will receive one Ticket (not transferable). Non-members of the Association may obtain tickets on payment of 1s. Application for Tickets should be made without delay.

WEDNESDAY, JUNE 2.

RELIGIOUS SERVICE at Little Portland Street Chapel at 11 a.m. Preacher, Rev. J. ESTLIN CARPENTER, M.A., D.Litt., D.D. Collection in aid of the Association.
 PUBLIC MEETING at Essex Hall at 7.30 p.m. Twenty-Minute Addresses on "Religion and Music," by JOHN HARRISON, Esq.; "Religion and Poetry," by Rev. W. L. SCHROEDER, M.A.; "Religion and Science," by Dr. J. LIONEL TAYLER; "Religion and Theology," by Rev. S. H. MELLONE, M.A., D.Sc.; "Religion and Politics," by Rev. A. A. CHARLESWORTH; "Religion and Poverty," by J. C. WEDGWOOD, Esq., M.P.

THURSDAY, JUNE 3.

ANNUAL BUSINESS MEETING at Essex Hall, at 10 a.m. Report and Resolutions.
 CONFERENCE on "Possibilities of greater Co-operation and Co-ordination among our various Societies and Funds concerned in the Administration of Grants to Congregations and Ministers, and in Promoting Missionary Work." There will be an adjournment at 1 o'clock; the Conference will be resumed at 2 p.m., to conclude at 4 p.m.
 CONVERSAZIONE at the Portman Rooms, Baker-street, W., at 8 p.m. Tickets, 1s.; on and after June 2, 2s. Evening dress optional.
 Conversazione Tickets from Secretaries of Congregations, and at Essex Hall, London.

MOSELEY UNITARIAN CHURCH, BIRMINGHAM Preliminary Notice.

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LONDON, SATURDAY, MAY 22, 1909.

[ONE PENNY]

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NOTES OF THE WEEK.

THE articles on "Is Evil Necessary?" are again, to our great regret, crowded out by an evil which may at the moment be necessary, but is none the less greatly to be regretted. The Liverpool article on "Practical Remedies for Unemployment" must also wait until next week. It must be distinctly understood that the correspondence on the National Conference Committee incident will be closed next week, and that only letters which have the strongest claim to be inserted can be admitted even then.

THE final "Crow's Nest" articles by the Rev. E. W. Lummis, telling of his farewell and the close of his pastorate at Fuldera, at Easter, we were obliged naturally to publish seriatim, from week to week, so that long before the last had appeared, telling of the journey home, he was here in our midst, as his speech at the Bolton Conference bore witness. Since then he has been preaching regularly at Cambridge, where he is taking charge of the services at the Assembly Hall in Downing-street, for the whole of the present term. The attendance, both morning and evening, has been distinctly encouraging, that at the evening service (which is a new departure) showing clearly that there is a demand for such a gathering both morning and evening.

MANY applications, we hear, are coming in from those who wish to take part in the Summer Session for Sunday school teachers, to be held at Park Hall, Hayfield, Derbyshire, June 12 to 19. The accommodation is limited to 66 persons, 54 in the Hall and

12 in the Camp, the charges being 25s. and 22s. 6d. respectively for the week. Non-residents may also take part in the session, on conditions stated in the Rev. W. Holmshaw's circular (The Parsonage, Blackley, Manchester). Principal Gordon, Mrs. Crompton, Rev. J. J. Wright, Rev. J. H. Weatherall, Dr. Mellone, Dr. McLachlan, are among those taking part in the teaching work of the session.

THE address from the chair of the Congregational Union delivered by the Rev. J. D. Jones, of Bournemouth, is published verbatim in last week's *British Congregationalist*, and touches on many points of vital interest not only to Congregationalists, but to Free Churchmen generally. The subject, "Catholic Independency," was one which, the chairman said, could not be dismissed as of academic interest merely. The relationships between the various churches of Christ were of vital importance for the future of religion. No one who seriously cared for that future could think of those relationships without sorrow and shame. "Our divisions are our weakness; our separations, with the aloofness and suspicion and animosity they have engendered, are the scandal of our faith." In many parts of the English-speaking world there was a tendency towards union, but in England divisions were more inveterate. The gulf between Free Churchmen and the Established Church yawned almost as deep and wide as ever. But there could be no re-union on a basis which required their acceptance of the sacerdotal idea of the ministry. At the same time, when Churchmen charged them with a lack of churchmanship there was perhaps some justification for it. Congregationalists had an exalted theory of the Church, but they did not carry it into practice. They emphasised—it was a natural consequence of their revolt—the rights of the Church instead of (what should be primary) the character of the Church. Autonomy was not the first thing: spirituality was the first and essential thing. They made too much of numbers, of quantity rather than quality. It was possible for churches to lose in numbers and gain in strength. They could do with fewer members if they were a better sort.

PROCEEDING to justify the title of his subject, Mr. Jones said that independency would be narrow and impoverishing if it were not combined with Catholicity. For independency was not the whole truth. The complimentary and balancing truth was the truth of Catholicity. What was the test of Catholicity? It was not

ecclesiastical; neither was it credal. It was spiritual. He agreed with Ignatius—"Wherever Jesus may be, there is the Catholic Church." "In my Holy Catholic Church," said Mr. Jones, "there must be room for such men of Christian spirit and holy life as William Ellery Channing and James Martineau." Independency and Catholicity, so far from being mutually exclusive, were, he believed, two halves which made up the perfect whole. Mr. Jones concluded on a note far more challengeable than any other in his address. He did not agree with Sabatier's contention that Christianity is wholly a religion of the Spirit, as opposed to a religion of authority. They were bound to pay deference to the Church and its historic witness. He claimed that all through its history the Church had "witnessed to the unshared Divinity of Christ." He found the Catholic faith, not in the creeds, but in the experience of the saints. Out of their experience they spoke when they testified of Christ that He was the Son of God. He had been revealed as Son of God in them. Mr. Jones allowed that powerful schools had arisen which had sought from time to time to modify the Church's central faith. But, instead of recognising how profoundly these schools of thought had modified the Church's teaching (he might even have instanced the remarkable change the theology of Independents has undergone in the last two centuries), he said, "These schools have had their day and ceased to be, and the Church, in spite of them, has kept the deposit." But the Congregational Chairman's reverence for authority is less than he knows, for among his last words were, "There is no chance for a Catholicism that denies freedom. There is no chance for a Catholicism that puts the intellect in chains."

BUT the most significant feature of the Congregational meetings was the passing of the scheme, which begins a new era in Congregationalism, striking, as it does, a severe blow at that spurious independency which allows the indefinite multiplication of weak churches struggling in isolation to maintain a position which from the nature of the circumstances is impossible. A fund of £250,000 is to be raised, and ministers are to be supported on minimum stipends which, although modest enough—£100 or £120—will be far in advance of the miserable pittance which are now paid to many village pastors. With the administration of the fund will go, of course, a certain amount of central control, which, though beset with the inevitable tendency towards red tape, can hardly

fail to be vastly more economical and efficient than the present precarious and unorganised system. £34,000 has already been secured.

OF GEORGE MEREDITH, who passed away early on Tuesday morning, in his eighty-second year, Professor C. H. Herford wrote in the *Manchester Guardian* :—

"A chorus of voices, in every corner of the land, are repeating to-day that the last great man of letters of the Victorian age has passed away. We need not demur to the description. Yet hardly one of his departed comrades and compeers was less specifically 'Victorian' than Meredith. 'He's for the morning,' said Browning of his grand old Grammarian; and Meredith belongs assuredly to the future even more than to the past. He has been long in coming to his own; he has even yet not fully come to it; the best mind of England recognises him; but obstacles, not a little of his own creation, hinder his access to many brains and hearts which this influence would fertilise and quicken. The great series of the novels, with all their frequent defects of perverse and mannered speech, remain a 'criticism of life' in the highest and most vital sense of that abused phrase; pictures of English humanity, high and low, in which there are fantastical and even false notes not a few, but where the things for which the writer profoundly cares are seen with a radiant intensity of vision, and rendered with an impassioned power of hand, which places these scenes and episodes in a category altogether of their own."

It is the note of joy, says Professor Herford, which Meredith has rendered with unexampled power: "Be it the Joy of young Love, in the wonderful idyll of Richard and Lucy, or the Joy of Earth, which thrills and palpitates though all the intricate and manifold music of his verse. No doubt the Meredithian gospel of Earth contains many sayings hard in every sense for not a few serious minds. But its essence contains nothing that the sanest cannot assimilate and thrive upon. There is stoicism in it, too, as well as emotional expansion; Carlylean strenuousness of fibre without Carlyle's dourness and gloom. This Earth of Meredith's is built of rock but breaks out in flowers."

"His great call 'Accept' is the watch-word neither of a hopeless resignation nor of a humdrum 'Proverbial Wisdom,' but of a life philosophy weighty with experience, memory, and hope:

"Accept, she says; it is not hard
In woods; but she in towns
Repeats, accept; and have we wept
And have we quailed with fears
Or shrunk with horrors, sure reward
We have, whom knowledge crowns;
Who see in mould the rose unfold,
The soul through blood and tears."

On Wednesday Dr. Charles W. Eliot, having completed forty years of service as President of Harvard University, quietly gave place to his successor, Professor Lowell. The official inauguration of the new President will take place in October.

NATIONAL CONFERENCE UNION FOR SOCIAL SERVICE.

SIR,—The arrangements for our summer school for the study of social questions to be held at Manchester College, Oxford, from Monday, July 12, to Friday, July 16, are now completed. The names of the speakers and the titles of the subjects to be discussed have already been announced in your columns, and programmes of the services, lectures, addresses, and also of the other arrangements for river excursions, sight seeing, &c., will be issued in a few days. Would all who desire to become members of the school, communicate direct with the local secretary, Mr. Bertram Lister, Manchester College, Oxford, enclosing registration fee of 2s. 6d. and stating at the same time whether they desire him to secure lodgings for them. Rooms can be secured at a charge of from about 4s. to 6s., but all applications for these must be in Mr. Lister's hands not later than Monday, June 28.

We are engaged in revising our list of lecturers who are prepared to speak on social topics at meetings of guilds, literary societies, social study circles, or other functions in connection with our churches and schools. There is probably no religious community which has a larger proportion of its members engaged in useful public work, and we are anxious that as many of these as possible should give us the benefit of their knowledge and experience in so far as it bears on matters coming within the scope of our union. As the choice of subjects is limitless, the following are only mentioned by way of suggestion, and may be added to indefinitely:—education (e.g., trade, technical, continuation, vacation schools, care committees, &c.), temperance, public health, land and housing reform (e.g., garden cities), labour conditions (dangerous trades, hours of labour, half time system), infant mortality, industrial betterment, poor law administration and reform, care of the feeble-minded; prison reform (e.g., Borstal system), unemployment, co-operation, guilds of help, theories of social reconstruction and advance, &c. Many of these topics are dealt with directly or incidentally in the reports of the Poor Law Commission, and we hope to have a large number of lecturers prepared to deal with the reports either generally or in sections. Would members of our churches, who are prepared to speak on these or similar topics, kindly write to me at address below, stating their subjects and the days on which they are most likely to be available for lecturing.

We have also offers from some expert social workers in our body to answer inquiries, on subjects on which they have special knowledge, from members of our churches and schools who may desire information. For example, Mrs. Haslam (Bolton), and Miss Clephan (Leicester), have signified their willingness to answer inquiries on Poor Law administration and the care of the feeble-minded respectively. A list of such friends who are able and willing to answer inquiries in this way is also in preparation, and I should be glad to have the names and subjects of those who would consent to have their names included in the list.

Early replies are desirable, as these lists ought to be completed in time to allow of their being used for next winter's arrangements. As soon as they are finished, they will be circulated as widely as possible amongst the members of our churches.

R. P. FARLEY
11, *Algernon-road*, (Joint Secretary).
Kilburn, London, N.W.

THE April Calendar of the Unitarian Free Church, Wellington, New Zealand, announces the opening of the new Church in Ingestre-street, on Sunday, April 18. Dr. Tudor Jones writes in his monthly letter to the congregation:—"I cannot allow the opportunity to pass without thanking all who have assisted me in so many ways with this work of founding a Free Church in the capital of New Zealand. I know now that there are large numbers of men and women in our midst who have the eye to see beyond the mere hour, and who have insight enough to realise the enormous possibilities of liberal religion in the future. There is no fear that they will retire or run away in difficulties, because they have remained when the difficulties were greatest. . . . In contributing according to the best of our ability, we are helping forward the glorious message of liberal religion in New Zealand. Our message has already, I can assure you, won its way to some of the remotest parts of these islands, and has brought new light to many who had been struggling in darkness for years. Help me, all of you, to make it better known. May our new Building be a peak from which the divine principles of freedom, truth, goodness, and holiness will radiate into the surrounding darkness far and near, and so succeed in bringing many to the Way, the Truth, and the Life."

It is not in childhood only, but ever after, that the well-ordered mind asserts its expansiveness in all its capacities and dimensions at once. The reason, it is admitted, may for ever learn, and in learning for ever grow, and penetrate further into the *Truth* of things. But the conscience too has a field not less boundless and an apprehension as fine in tracing the lines and discerning the relations of the *Good*.—*James Martineau*.

A LITTLE thought will show you how vastly your own happiness depends on the way other people bear themselves toward you. The looks and tones at your breakfast table, the conduct of your fellow-workers or employers, the faithful or unreliable men you deal with, what people say to you on the street, the way your cook and housemaid do their work, the letters you get, the friends or foes you meet,—these things make up very much of the pleasure or misery of your day. Turn the idea round, and remember that just so much are you adding to the pleasure or the misery of other people's days. And this is the half of the matter which you can control. Whether any particular day shall bring to you more of happiness or of suffering is largely beyond your power to determine. Whether each day of your life shall *give* happiness or suffering rests with yourself.—*G. S. Merriam*.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME and all private information should be accompanied by the name and address of the senders.]

A MESSAGE FROM THE TWO PRESIDENTS.

SIR,—May we interpose with a few words in a newspaper controversy which we fear is calculated to hinder, rather than help, our religious movement? Into the causes which in recent years have tended to produce misunderstanding and mistrust, we have no wish to enter; but we are concerned with the future of our Churches and Societies and the important work which awaits them. We want at the present juncture to say that as Presidents of the two Societies which are supposed to be in conflict, it will be our immediate aim, as it is our strong personal desire, to promote the most careful and friendly consideration of any suggestions that may be submitted with the view of strengthening and extending the influence and work of our Churches and Societies throughout the United Kingdom.

JOHN HARRISON.

President of the British and Foreign Unitarian Association.

H. ENFIELD DOWSON.

President of the National Conference.
May 17, 1909.

NATIONAL CONFERENCE COMMITTEE.

SIR,—It is with great reluctance that I write to you regarding this controversy. Too much has already been said. Personally, I am rather a worker than a talker. Though my name happened to be on the "caucus ticket" I considered it to be beneath my dignity to join in a battle in which there seemed to me to be somewhat of the mock heroic. Why should a man be expected to state exactly how much or how little he is personally responsible for this or that occurrence about which there happens to be some misunderstanding? If my past record fails to secure the confidence of my friends, an undignified and heated argument will not help matters.

Like some of the other members of the elected committee I have learnt much since the Conference which I did not know before, and which I imagine will have to be unlearnt in course of time. In writing this letter I do not wish to add fuel to the fire; but really it is time for someone to suggest that an interval, say of a year, should be called, to enable us to think calmly and deliberately over the whole matter, and then to magnanimously re-edit our utterances.

I have very carefully read once more the whole of the correspondence, commencing with Mr. Wood's letter of April 29, and really, if I were not in a charitable mood, I should be inclined to say that an attempt was being made by a defeated minority to make capital out of what was in itself a far from heinous offence, by trading upon an assumed case of moral insult and foul play. If one did not know him one might suppose from the tone of this correspondence that Mr. Street was an arch-conspirator,

satanic and unscrupulous in his designs. This is why I obtrude myself into this controversy. Personally, I believe my friend Mr. Street to be the embodiment of honour, and I accept as satisfactory the explanation of things which he gave in his letter. I am sure he considers himself pledged to honourably carry into effect the spirit and principle of the resolution moved by Mr. Wood and seconded by himself. What honest man amongst us can think otherwise? That is the temper, at any rate, in which I am entering into the work of the Conference Committee. Does Mr. Wood really think that his resolution is going to be "smothered" and "strangled" by us? That would surely be imputing the most dishonourable of motives! Such language is far too inflammatory to conduce to calm, sane, and mutually trusted counsel.

I am certain that Mr. Street will in the sequel issue with his character untarnished, and that the result of the next three years' work will prove itself to be largely to the benefit of our Churches as a whole, and that it will also approve itself to the favourable consideration of the minority to a far greater extent than they in the heat of this present moment seem to think possible.

And just one word with regard to the printed list of names. Perhaps if I had had the thing in hand I might not have resorted to type; but, after all, what is the essential difference between circulating printed names and passing round selected names by word of mouth? And I say what I know, namely, that in connection with other organisations—and it is stated also with the Triennial Conference—this is an old and common custom. One would like to know how the necessity for it could be entirely removed. Without it voting, for many of our people, might just as well be exchanged for lottery.

Finally, and writing as the nominee of the London District Unitarian Society, I say that all this expressed fear lest the new Committee should be unfaithful to their trust is unkind and discouraging. For perhaps the first time the Conference at its business meeting at Bolton gave a clear and practically unanimous mandate, embodied in a resolution the terms of which were drawn up and accepted by representatives of both the "two opposing tendencies" for the instruction and guidance of the new Committee. Criticism, therefore, is surely premature; rather let us look forward hopefully, not as jealous and irate antagonists, but as fellow workers in a common cause, all and always equally well-meaning, though at times apt to be sadly misunderstood, if not actually in the wrong.

CHARLES ROPER.

SIR,—The correspondence in your columns having reference to the vote at the Boston Conference does not give much hope for the settlement of any future thorny subject by mutual concession. If the policy of the National Conference Committee in the past has led to the suspicion that it is not loyal to our Unitarian name and tradition, and seeks to gain administrative control over the various institutions connected with our group of churches, it is quite right for them to make such changes in the com-

position of the Committee as will more correctly represent their denominational interests in all Conference matters. We are all in agreement as to the necessity for better organisation, both for the collection and distribution of funds in aid of the weaker churches, and for some effective plan to control the admission of men into the ministry of our churches. These and other matters, including Mr. Wood's amended resolution, have been approved and passed in to the Conference Committee for their consideration and report. Mr. Wood, Mr. Dendy and others feel aggrieved at the selection the Conference has made without their being consulted, and do not hesitate to accuse Mr. Street and other ministers of dishonourable and faithless conduct, because they printed the names of those nominated and agreed to support for the Committee and circulated the list among their known supporters. Mr. Wood and others, I presume, adopted the old plan of verbally giving the names they supported. It had been successful at Oxford and other conferences, to the exclusion of others who were not in the ring. Those who know Mr. Street, and others associated with him, know that they are above any electioneering trick, and are as honourable and faithful to their word as Mr. Wood and Mr. Dendy themselves. The cause of all this bitterness, however, is the old trouble that has afflicted us to my knowledge for nearly 60 years, and I am afraid will continue until the boycott of the Unitarian name ceases, or there is a split in the body as there has been in many congregations where it has been pushed to an extreme with disastrous results, and done more to hinder progress than anything else. It paralyses all effort of harmonious working and discourages our best friends from that active support which would otherwise be available, and breeds dissention where there might be unity and co-operation. We should be far better and stronger if we had a conference of those churches who are willing to accept the Unitarian name, and leave those who quarrel with the name to join in or not as they choose.

F. MONKS.

SIR,—As our friends, the "Free Catholics," have been holding up their hands in holy horror at the presumptive sins of their brethren, and have been busily engaged in trying to cover them with mud; it is, I think, full time to indulge in a little plain speaking. Mr. Lloyd Thomas tells us "the Bolton incident has given a profound moral shock to our whole communion," and yet he engages in the doubtful practice of accusing a secretary of circulating "the 'caucus ticket' throughout his district almost as industriously as if it had been an official document." It is true he says that statement should be taken with reserve, as the facts are not publicly admitted. Why did he not wait until he knew the facts, unless he deliberately wished to damage the secretary, for, as a matter of fact, if I am correct in surmising at whom he is aiming, he is miles wide of the truth, and that secretary, though he did send a modest dozen, and no more, to his friends, some of whom were of 30 years' standing,

does not know even yet how any, except one, of them voted. They were still free, and still intelligent men. No, Sir, it was not our communion that received the shock at Bolton. It was the Free Catholics. The communion had received its shock six years ago in Liverpool, when the charge of cliquism was preferred against the Free Catholics on the platform of the Conference there, and it was not denied; and, beside the man who made it, Mr. Armstrong also felt it his duty to defend the policy and spirit of the B. and F. U. A. as against the Conference party. Many, who were in the know, had received their shock before that, for they were so unaccustomed to things being done in a caucus fashion. Gentlemen have volunteered the information to me that they have been canvassed and asked for their votes at previous Conferences. There was no need of a printed list in their case. They were all so well known. There are many ways of "engineering" and "manœuvring." This year, appeals have been made from pulpit and in other ways to the effect that the *right* men should be sent as delegates to the Conference. If we differ as to the right men, why should we be blamed for adopting similar methods in trying to secure our right men. Seven years and a half ago, when the money for the Pension Fund had been collected, and Dr. Carpenter was calling the subscribers of it to decide how it should be managed, I was personally implored to go up from the Midlands to London to vote against such impertinence, and for the "Conference" policy, for it was "Conference money," it was said, and should be managed by the Conference. I said I could not go. As an inducement, however, my expenses were offered me; but I was not there, nor meant to be there. I do not say such tactics are right or wrong. I was simply unaccustomed to such procedure before, and it was then I received the "moral shock," and my first eye-opener. If such policy is wrong, then it is wrong in the whole of our national life, and we should do all we can to stamp it out. It is, however, in my opinion, more a matter of *taste* than of moral principle, and I confess it was and is still very distasteful to me. But if there is to be cliquism, it is well sometimes to show that others can play the game as effectively and perhaps more so, than those who introduced it; and it is to be hoped that since those who introduced it have been shown the futility of such a policy, cliquism may be stamped out of our midst once and for all. I don't want to continue it; but if others persist, we shall do our best to give them a surfeit. It was indeed so distasteful to me that a few years ago I felt it my duty to resign my position on a Conference sub-committee. But one clique *will* beget another in time, as a tyranny will beget espionage and sycophants; and the wonder of it is that the offspring has not appeared long before this. Our churches and ministers have been a long-suffering lot, and it is only because things had become unbearable that it at last appeared. We are, as Mr. Thomas has said, all involved in this matter. The Free Catholics are certainly involved, and they gathered at Bolton the fruit which has grown on their own tree. So

much then for the canvassing and the poor printed list . . .

* * * * *

E. D. PRIESTLEY EVANS.

Bury, May 18, 1909.

[So much of Mr. Priestley Evans' letter we felt bound to print, because we admitted the parenthesis in Mr. Lloyd Thomas's letter of last week. It was, we now acknowledge, an error of judgment. Such surmises and references to unnamed persons lead only to further confusion and embittering of feeling. Mr. Priestley Evans has brought in the name of the late Rev. R. A. Armstrong, and therefore in justice to his memory, and as a further reminder of the true spirit in which this matter ought to be dealt with, we reproduce here the report of what he actually said at the business meeting of the Conference in 1903. It was in the discussion on a resolution authorising the appointment of a paid secretary (of which he was in favour):—

"One thing, however, he did wish to make clear, and that was that there was no special 'Association' point of view with regard to that subject. He had the honour to be President of the Association, and he knew the sentiments of the members of the Committee pretty well, and this was certain, each individual had his own views, and each spoke only for himself on this subject, and not for others. He saw that suggestions were made in the papers that the ideals of the Conference and those of the Association were antagonistic. The idea was ludicrous and absurd. As well speak of divergence between the two lobes of a man's brain. Why, their President that day [Dr. Carpenter] was one of the most trusted and admired agents of the B. and F. U. A. Mr. Blake Odgers was ex-President of both the Association and Conference. He himself, as present President of the Association, was a member of the Conference Committee, and was the first to propose the formation of the Conference itself at a meeting of the Association. Therefore it was much to be desired that the friends of one and the other would cease the absurd and most mischievous habit of pitting one against the other. Organised for different ends, there was no incompatibility between them. . . . He wished earnestly to plead with his friends to put away the idea of any kind of opposition between the two bodies." (INQUIRER, May 2, 1903, p. 297.)—ED. INQ.]

SIR,—May I add a word in the present deplorable discussion from a fresh point of view, the point of view of one of those who are alleged to have been misled by a "conspiracy" in the interest of "fanatical sectarianism." Since it is my conviction that the function of a National Conference is not administrative, but purely deliberative, and that the conditions in England and the United States do not so materially differ that the same solution of the relations of the Conference and the Association is not feasible, I desired naturally to vote for those as members of the committee who hold similar views. In this matter, so far as the names of the laymen were concerned, I needed information, and seeking it incidentally from a friend, received a brief list of names. My experience was that of many others, I

cannot imagine how one could possibly confuse the small slip with some names printed thereon and others added *in writing* (I did not even notice a heading) with the large formal paper containing list of nominations which each one received addressed to himself at the Conference "P.O.," and certainly no one could think that the Committee which had authorised this official list would distribute another. The idea would be preposterous.

Since Bolton was the first National Conference which I have attended in England, I was naturally an interested observer as well as a participant, and the substance of the matter appeared to me to be this. The larger part of our constituency desired a certain policy pursued. The delegates desired to give expression to these views which were likewise their own. In so doing information was desired and given. The method of giving it may be open, perhaps, to adverse criticism, but certainly not the procedure itself. It is said that it was done secretly, but this proves conclusively that the "circulation" was confined to sympathisers, otherwise it would not have been held secret a day. The "secrecy" is, in one aspect, an evidence of fairness.

Are not the references in various letters to "being put off from the committee" and "being graciously allowed to vote," &c., as groundless as they are unfortunate? Previous members had no precedence on the list of nominations, and, in our body of all others, the least suspicion of compulsion would have reversed the results.

G. C. CRESSEY.

London, May 17.

SIR,—It may be due to the unregenerate nature of the lay mind, but when we remember that not a few of our ministers have proved themselves at times no mean electioneers, it is perhaps not to be wondered at if the lofty indignation which breathes through certain of the letters in your columns on this subject is less impressive than it is possibly intended to be. Indeed, there are among us those who doubt whether, notwithstanding the "common dishonour" in which our body is supposed to be involved, some of your correspondents are altogether sorry they have found (as they think) a sufficiently big stick to beat the other side with, and whether, had the result of the voting been different, the views some of our friends have felt it their duty to express with regard to the issue of the list, would have occupied so much space in your paper, or been so strongly worded.

I do not propose to follow them in the vigour of their invective, for I trust that it will not be long before they begin to feel a little sorry for the heat into which they have allowed themselves to be worked, and for the charges—and not least the insinuation that the list was headed as it was with the intention to mislead (which I regret to note has not yet been withdrawn)—they have so freely made. I ask permission, however, to offer one or two observations on last week's letters.

We all know Mr. Agate too well to suppose he writes otherwise than in the kindest spirit, and I am sure he will forgive me if I point out how unreasonable his contentions are. He states that those who issued the list, "took upon themselves

to decide" the question of the election. They made the "calling and election sure" of their nominees. The delegates were only to be "allowed to elect freely three members of Committee," and so forth. Surely Mr. Agate gives his case away. If those who issued the circular had so large a following and so many sympathisers as to enable them to control the election, it is quite clear that the present committee is much more in accord with "the real feelings of our community" (I quote Mr. Vaughan) than the late one. I am certain Mr. Agate does not accept the only alternative, and mean to cast such a reflection on the intelligence and independence of our ministers and lay delegates as to suggest that this result would have happened had their views not really been in agreement with those of the issuers of the list. But let me carry this matter further. There were, I believe, nine persons named in the document. One of these was appointed representative of an association, and his name therefore did not appear on the voting paper. In any case, then, there were four places to which election was "free and open." I might go further and say there were more, for it is quite certain that several of those actually elected were not supported by Mr. Wood and his friends, and do not owe their position on the Committee to their aid. But of the four vacant places how comes it that none were secured by Mr. Wood's adherents (if I may be permitted this expression)? Mr. Agate appears to have been the only person elected who approximates to this description, and he has hitherto never taken up the position on the Conference question, which certain ministers and laymen who failed to secure election have. The complaint that the list prevented these and other gentlemen of like views from being chosen, thus falls to the ground, for if those for whom Mr. Wood speaks cannot obtain even one of the four free places, how can they reasonably maintain that it is the list which has debarred them from election altogether?

As I have already said I am not responsible for the issue of the list, and know nothing but what appears in your columns about the compromise, or agreement, or whatever it may be, but this I do say, that no one who reads Mr. Street and Mr. Bodell Smith's letters with an open mind (and surely their statements are worth more than the surmises of those who were not present at the meeting when the modified resolution was worked out), can maintain that it was any more unfair or underhand to issue a list of persons supposed to hold certain views, than it was of Mr. Wood (and we make no such charge against him) to enter into the "compact" in the full assurance that by his action "peace would be proclaimed" and he would have a committee similar to the last to register his views—an assurance evidently shared by your correspondents, one of whose chief complaints is that certain well known individuals were not re-elected. I commend this latter complaint to the democratic mind of Mr. Agate, who at all events will not say that being chosen on the Committee on one occasion gives a right to re-election on the next.

May I add, in conclusion, that no one has a higher regard for and a friendlier

feeling towards all our ministers than I, or would bow to their opinions with greater readiness, but I feel that I am quite as capable of forming a judgment on what has been done, as they are, and perhaps can arrive at it with more calmness than they seem to display, and I repeat on my own behalf and on behalf of many other laymen, and I feel sure many ministers too, my protest against the allegations of deceit and unfairness that have been made and the violent and unjustifiable expressions used both in your paper and in other publications.

It is easy to sling words at one another. Whether to do this be entirely becoming in those to whom we ought to be able to look up as our examples in Christian feeling and the religious spirit is, perhaps, another question.

JOHN C. WARREN.

May 17, 1909.

SIR,—I sympathise with your desire that the discussion upon the Conference Committee question should not be protracted, but the question is so important that all available light should be thrown upon it. This must be my excuse for both the length and the personal tone of this letter.

I received a copy of the reprobated list of nominations, and with it a brief note from a ministerial friend for whom I have the highest respect. I felt no resentment, for I was not in the least deceived or influenced. On the contrary, I felt grateful for the information conveyed (some of the names being new to me, and others, though familiar and respected, being associated in my mind with no particular opinions with regard to the subject of Mr. Wood's resolution); and when I had to mark the official list at Bolton, I was wiser than I should otherwise have been—I was enabled to abstain from voting for a certain proportion of the names on the so-called "caucus" list for which I might have voted in ignorance. I was, in fact, helped to act upon a principle which I regard as absolutely supreme in such a case, viz., to vote for the strongest representatives of each of the opposed trends of opinion.

We were deputing men, not to carry out a policy, but to consult upon a grave and difficult problem. Personally, I am deeply convinced of the urgency of that problem—perhaps one should rather say, group of problems. It seems to me to be a matter of the highest importance that the most earnest and able men amongst us should face the evils from which we suffer, and, if possible, propose remedies. I rejoiced, therefore, that we were making a great new departure in deputing men to consult on these matters in private, and not by means of addresses at ordinary meetings or letters in newspapers. (For it is not expedient that even all the members of the same family should hear every detail which the physician requires in order to diagnose the diseases which visit the household.) And I felt that the deliberations of the new Committee might have momentous results. But these results could be good (in the sense, at least, of being acceptable to the great majority of our members) only if the Committee were generally acknowledged to be really

representative of our membership, and especially of the trends of opinion already known to exist. It would be sheer fatuity for a Committee to consult for three years, and then make proposals, only to be told that, constituted one-sidedly as they were, they could not expect their work to receive anything like general approval.

With these thoughts in mind I voted for four names on the privately-printed list, though my tendencies are not in their direction. I voted for four gentlemen solely on the ground of general respect and confidence, knowing nothing of their particular opinions. I voted for four others chiefly on the ground of their known wish for what may be called more Conference-organisation.

I frankly confess that the non-election of all these last (contrasted with the election of seven out of eight of the others) causes me keen regret. But with equal frankness I say that I cannot bring myself to reproach anyone. It is easy to point out now that those who did not know, as I did, what was being done, and what it meant, were at a disadvantage. But I presume that the object of the movers in the matter was to redress what they considered an uneven balance in the Committee, and they used an ordinary and legitimate means to this end. Under the present system of representation, those who are in earnest about any opinion or policy or view or tendency are naturally and inevitably led to *organise* the voting of those who sympathise with them. For our instruction (and, let us hope, for their own) some members of the Conference have been led to organise even against "organisation." It is a necessary expedient to avoid the scattering and frittering away of votes. It is always employed in some degree, if only through conversation. It easily becomes baneful in politics, and still more in Church life. But it has come to us now in an overt and distinct form, because we have a great question before us which is many-sided and difficult, and which stirs deep feeling. The only way finally to abolish the organisation of voting, or at least to minimise its evils, is to adopt a system of "proportional representation," such as was advocated by Hare and J. S. Mill long ago, and is now receiving serious consideration from a Royal Commission. Our Conference might well consider it, in order to avoid such unfortunate consequences (wounded feelings are enough to justify the phrase) as have now occurred.

Allow me, sir, to conclude with a twofold appeal: first, that we all allow wounds to heal as quickly as may be, and assist them to heal by uniting strenuously in our common work; secondly, that the Committee realise that we expect something considerable of them, something worthy of men who can approach a great task with open minds and grapple with it heroically. Is it flat presumption on my part to try, to define the nature of that task? I will risk the charge. Do we not all want the Committee to propose measures which will promote *unity and efficiency* amongst us, while preserving our *spiritual liberties*? More unity and efficiency—that is all that is wanted by those of us who talk about "organisation." Is more organisation

for these ends really incompatible with our spiritual liberties? Might it not rather strengthen us in them? I was almost asking the Conference at Bolton to amend one word in its resolution, making it "resolved upon the maintenance of the spiritual (for *ancient*) liberties of the Churches." For it is the boast of Unitarians that antiquity is nothing to them if it is hostile to spiritual freedom. And I was the more inclined to move this amendment when Mr. Street (to whom we are all deeply indebted, but especially ministers) laid it down so strongly that the Conference must on no account handle funds, nor exercise any administrative functions. I could not help asking myself—Is there any "ecclesiastical authority" which can bind this dogma upon us for ever? Or is there some *a priori* necessity in it? Can it have any vital connection with "ancient liberties" of the spiritual sort, seeing that other bodies amongst us have long exercised such functions? But I forbore to raise these points by spoken word, because I remembered that among our ancient liberties one of the most valuable is the liberty to surrender any administrative liberty for the sake of spiritual liberty, and that if a person is earnest about the latter he will soon find wisdom with regard to the former—as the enthusiastic cricketer, in joining a club, gladly surrenders the liberty to play with four stumps at each end instead of three, and on a crease of twenty yards rather than twenty-two, and as the man who really loves the woman to whom he gives the ring will surrender—what will he not surrender—of all lower kinds of liberty in exchange for the glorious liberty of true love's kingdom?

Here is a great principle, and in its name I appeal. May our Committee be well inspired in applying it to our case!

H. RAWLINGS.

SIR,—As one much impressed by the enthusiasm of the Conference meetings, I, along with others, grieve to see the controversy respecting the election of the Committee. All the more is this regretted in view of the important questions to be considered, needing the utmost calmness and discretion.

I suggest that, in the best interests of the cause which we all hold so dear, some steps should be quickly taken to clear up the present misunderstanding and enable the Committee, with good feeling, to proceed with the business of the Conference, otherwise the breach may be widened, the work of the Committee hindered, and the special instruction of the Conference postponed for another three years.

I venture to think that the promoters of the printed list of nominations will, by this, realise that, in a spirit of over-zeal, they took a step liable to be misconstrued, and, in a measure prejudicial to the free and open manner with which elections are usually conducted among us. I have little doubt that a frank admission of this would materially conduce to a settlement.

On the other hand, a withdrawal of all suggestions of unworthy motives should be made, and this ought to present no difficulty, seeing that only men of proved

integrity and honour are concerned. Following upon this, there should be a determination on all hands to remedy the difficulty, as far as possible, by adopting your suggestion, to co-opt well-known men, who, to most people's regret, have been left off the Committee, but who, under other circumstances would in all probability, have been re-elected.

It is evident, seeing that the Committee, at its full strength, will comprise nearly 60 names (about half elected by affiliated associations), and seeing that the printed list in question (though I have not seen one) is said to have only contained 8 names, the difficulty is not too great for adjustment if tactfully dealt with in a spirit of mutual confidence, and recognising that everyone has the true welfare of our Churches at heart. J. PARTINGTON.

Kersley-street, Oldham, May 18, 1909.

SIR,—The Conference is an Association of Churches, and therefore every member is bound to test himself sternly before taking any line of action in regard to its business and to see, not only that righteousness shall come first without question and at any cost, but that its priority shall be patent and obvious to all.

For this reason I deeply regret the worldly wise system of canvassing adopted at Bolton; but for the same reason I regret that persistent and polite obscuring of fundamental differences between us which produced both a unanimous public vote, and the aftermath of bitterness.

We all know that behind Mr. Wood's resolution, behind every proposal for common action, behind every Conference, there is a question of principle which has never been openly faced.

Shall the Conference be a merely deliberative assembly or shall it produce an executive for the body of our Free Trust Churches?

Is the B. and F. an Association of individuals for Missionary purposes or does it claim to be more? If more, how much more?

Until we honestly face these questions instead of leaving them to jump out upon us and spoil great effects, I see no hope of dignity or peace, let alone of unity.

So long as they are unacknowledged they are dangerous, for when men grow afraid of differences, which arise quite naturally, we need to fear both the men and the differences. The value of policy and outward peace begins to obscure the absolute sovereignty of Righteousness; the zeal of the secret partisan in liable, with the smoke of its smothered flame, to suffocate the zeal for Righteousness and truth. The capacity for prophecy, for a strong love and a straight fight are apt to give place to the ability of an advocate the "broad" and smudgy outlook of an opportunity, and the managing talent of a caucus.

To me, therefore, it seems that truth and faith demand that our leaders on both sides shall formulate our differences, and the real question at issue between the Conference and the B. and F. They can be shelved, if you will, while we realise them and bring them home to our laymen, while we learn to love one another before we meet to do battle in the light of day; unless indeed, truth and love shall have made

a battle necessary and a working agreement natural.

But, in any case, if we are open, if we desire the best, if we think and act in righteousness and charity, the end cannot be disastrous to Religion. The weary pretence, which has not even any longer the recommendation of being plausible, that there is no vital difference of conception among us concerning the function of the Conference, that is disastrous.

A. R. ANDREAE.

THE ANTI-VIVISECTION PROTEST.

SIR,—A letter in your last number scarcely touches a former correspondent's protest against the exclusion of the Anti-Vivisection Hospital from participation in the Hospital Sunday Fund. People who contribute to that fund are, to say the least of it, divided in opinion as to the morality and utility of vivisection. In all probability the majority of them hate or dislike it. That being the case, it is surely a bit of rough-riding to shut out an Anti-Vivisection hospital for benefiting by the fund. That is sectional and professional tyranny which can be met in only one way.

Your correspondent gives his case away by saying that the Anti-Vivisection hospitals in almost every case take advantage of methods derived from experiments on animals. That may be or may not be; but, though that may expose such hospitals to the charge of being inconsistent or illogical, it relieves them from the charge of inefficiency on the ground of neglecting to take advantage of modern knowledge, which, I understand, is the only explanation given for excluding them from the Hospital Fund.

We should wander too far from the real subject in hand if we went into the vexed question of trying drugs on our poor relations, the so-called "lower animals," before administering them to ourselves—a doubtful process, involving possibly doubtful or dangerous inferences; but, in any case, that is altogether a different matter from the horrors of vivisection.

Any way, the exclusion of a well-appointed, modern, and successful Anti-Vivisection Hospital from a General Public Fund for Hospitals indicates a temper which, at present, fully justifies the handing over congregational collections to such an institution.

May 17.

J. PAGE HOPPS.

CONTRIBUTIONS TO HOSPITALS.

SIR,—After reading the letter in your last issue over the signature of L. Beale Clarke, I turned to the title page of the INQUIRER in order to be sure of my ground! Yes, there indeed, were the words, "A Journal of Religious Thought and Life." Surely, then, its readers may be confidently appealed to upon all questions concerning justice and mercy, whether for man or beast.

Probably those who advocate vivisection would not attempt to do so on any save merely prudential and utilitarian grounds. That upon moral and ethical grounds it is indefensible would appear certain, since the great leaders of thought—poets and prophets of our own time—have, as

with one voice, joined in denouncing and condemning it. Why, then, I ask, should the readers of a "Journal of Religious Thought and Life" be expected to tolerate the practice and, by subscribing to institutions which profess to base their treatment upon the results of vivisection, condone one of the grossest insults that has ever been offered to the cause of religion and humanity? Has it now become legitimate to do evil in the vain hope that good will be the result?

Miss Cobbe wrote: "To contend against vivisection is to contend against those besetting sins of the age of which it is the outcome—selfishness and cowardice, and the pitilessness characteristic of cowards—overestimate of the body as compared to the soul—over-estimate of knowledge as compared to love."

Is it not time that those who are opposed to the practice of vivisection, within the ranks of the Liberal Churches, should follow the excellent example set by the "Friends," and should organise an Anti-Vivisection Society for our own group of churches, and which might be affiliated with Miss Cobbe's own society, the "British Union for the Abolition of Vivisection"? May I suggest to Miss M. C. Martineau that she should herself inaugurate such a movement during the forthcoming Whitsuntide meetings?

And, in the meantime, if anyone cares to read and see for himself the effects of the "innocent pin-pricks" called inoculations, I shall be pleased to send a pamphlet on application.

ALICE A. LUCAS.

Fieldhead, Darlington.

LONDON SUNDAY SCHOOL SOCIETY.

COUNTRY HOLIDAY FUND.

SIR,—May I appeal to the generosity of your readers on behalf of the above fund? From one cause or another several subscribers of past years have either cancelled or reduced their gifts, and a sum of fully £30 is required to enable us to make grants to the same amount this summer as last. We are, however, told that more help will be required of us this year than in 1908. In especial the Boys' Own Brigade, which is arranging a summer camp for its members, has requested help from the fund, and it is quite evident that if we are to be in a position to meet all the calls which we expect to be made upon us £40 or £50 more instead of £30 will have to be found before the middle of July.

I am quite sure that no words of mine are needed to bring home to your readers the great joy which a fortnight in the country in the summer brings to the poor boy or girl whose home lies in one of the densely populated quarters of this great city. It is with the utmost confidence, therefore, that I appeal for further support for our fund. All gifts should be sent to me.

R. ASQUITH WOODING,

49, Canonbury Park
North, London, N.

Hon. Sec.

THE CHILDREN'S COLUMN.

DON'T TRY TO MEND EVERY CRACKED POT.

THE apple blossom is out, pearly and pink. Of all things under heaven there is surely nothing fairer than the blossom of the fruit trees. Milk-white, the cherry and plum declare the innocence of nature, coral and pearl the apple, and above all, the wild crab in the woods with its myriad rosy buds, brings to view a warmer message from the heart of the mother of us all. I met the woodman yesterday just outside his gate, and he must have me down into his orchard to see the trees in their beauty. One and another we passed, enjoying with few words the rare grace of their flowering and the brave promise of their fruiting, until we came to his favourite tree, his "Bismark." Strange that this meek tree, so girlish and tender, should bear the name of that man of iron. Yet not wholly unfitting inasmuch as it gives us to think of the way in which hard, harsh things do pass away, giving place to meekness to inherit the earth. There is never a winter stark and starving but spring comes presently singing through the meadow. So good-bye, Bismark-ache and bitterness. Even memory shall plant an apple tree above you, and we will know you henceforth only in love's loveliness and hope's fruit.

Thus we stood awhile looking at Bismark; but the woodman had a story to tell about her. The tree was not as it should be. A blast had struck her; the three finest branches were bare, they seemed paralysed and almost lifeless. Few leaves and fewer blossoms were on them, and these stunted. Then he told me how it came about; how a few weeks before a bullfinch had made his appearance, and daily visited tree after tree pecking at the opening buds. "I'd shoot that bullfinch," said a neighbour, offering evil counsel, "or he'll have half a bushel of apples long before you get a look in, meaning that the bird would take the fruit in the bud. So the other listened, and then went into his house and took down his gun from the two hooks on which it hung above the mantelpiece in his kitchen, loaded it with small shot, and crept stealthily down the orchard. The bullfinch was busy examining the buds on Bismark's branches. The man took aim, and the bird fell. Then the man, satisfied at his success, went indoors and hung up his gun again on the two hooks above his kitchen mantelpiece. But now, he said to me, "Do you see what I did? I shot the bullfinch, but I shot the tree as well. These three finest branches are riddled with shot and as good as dead. I've done more harm to that tree than forty bullfinches." And the man was very sorrowful at what he had done.

* * * * *

There was a man who had a garden on the side of a hill that faced the south. The soil was shallow and dry and sandy, and it was full of large stones. As he worked in his garden, often smiting his hoe or jarring his spade against the stones, both those which covered the surface and those which lay hidden beneath, he was sorely annoyed and sometimes he cursed the stones which made his labour unpleasant and wearisome. At last, he vowed

that he would clear all the stones out of his patch. He set to work with a will, and raking them together, he gathered them up and wheeled them down to a corner of his garden and piled them in a heap. Whenever he had any spare time, he took his fork and turned over the soil where nothing happened to be planted, and so brought many more stones to light. These also he raked off and removed in his wheelbarrow. So he continued at intervals for several months, at the end of which time he rejoiced to think that in future his garden would no longer look like a rough road, nor would his temper be tried by striking against the stones with his hoe, or having to lift them with the soil on his spade.

About this time a neighbour asked him if he wanted that heap of stones just inside the gate. "No," he replied, "Take them and welcome, I shall be glad to see the last of them."

Then this other man came with his barrow, and for a whole day he did nothing but wheel stones down to his own garden. When, sometime after, the two neighbours happened to meet, the first asked the second what he wanted the stones for. "To cast on my garden," said the other.

"To cast on your garden?"

"Yes," was the reply. "My ground is so parched, that save for the stones which keep the spot beneath them moist, I have had difficulty in getting anything to grow, but I shall do better now, I expect." The first gardener laughed incredulously; but so it came to pass. The plants were stunted, the seedlings failed on the piece from which the stones had been so carefully removed, while on the other patch, now rough with stones, the things grew as they had never done before. Then the gardener who had cursed the stones repented of what he had done.

* * * * *

Wind, wind, wind, day after day, week after week. East wind too, sometimes north-east, sometimes south-east, but easterly always. "O bother the wind," I hear someone say, "I wish it would stop blowing."

"'Tis a rare wind this, for the land," says Farmer Giles over the way. "Dries the clods, so as we can break 'em up like pie-crust wi' the harrow and the roller. Besides, it lifts a nice lot of dust off the roads, and sprinkles it over the fields, and presently when a shower comes it'll all wash in and do a sight o' good. They do say 'A peck of March dust is worth a king's ransom,' and I reckon dust in May is pretty much the same value."

Blow, strong, dry, steady east wind; wind beloved of the trees, carrying the ripe dry pollen and scattering it far and wide, fertilising the tree-flowers miles away, plunging into the depths of the forest with your magic dust of life!

For to the trees in bloom the bees are of lesser service than they are to the garden flowers. Their place is taken by the wind, the harsh east wind best of all—better than the moist sou'wester, which may make the pollen sticky and thus prevent its flying.

So I saw that there are some things not quite perfect which are better left alone than mended.

H. M. LIVENS.

TO CORRESPONDENTS.—Communications have been received from the following:—B. P. B., C. D. B., J. B., A. A. C., A. H. D., L. H., A. McG. (Ottawa), E. L. H. T., T. S. W.

The Inquirer.

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LONDON, MAY 22, 1909.

INTERNATIONAL PEACE.

THE annual meeting of the Peace Society was held on Tuesday at the Mansion House, under the presidency of the Lord Mayor, and among those who sent letters of regret for absence, expressing full sympathy with the object of the meeting, were the Prime Minister, the Chancellor of the Exchequer, the Lord Chancellor, the Bishop of London, Dr. CLIFFORD, and Lord AVEBURY. The annual report, among other instances of widely extended activity, noted a considerable extension of the Peace Sunday movement. The Society, in response to its usual appeal, last year, received promises of over seven thousand sermons and addresses to be delivered on the Sunday before Christmas Day, in the interest of peace, and a large amount of literature was distributed.

The Bishop of HEREFORD moved the principal resolution on Tuesday, to the effect that, in view of the increasing sense of insecurity and mutual suspicion fostered by the constant additions to national armaments in time of peace and of the resulting financial burden which was rapidly becoming intolerable, the meeting declared its belief that to put an end to such continual increase of armaments had become the supreme duty of every civilised State, and therefore requested the Government to enter into negotiations with the rulers of other States with a view to mutual limitation and eventual reduction of armaments. The Bishop remarked on the significance of that resolution going forth from the Mansion House, and said that he believed it expressed what was really deep down in the heart of the great mass of the English people; and he believed it was the same with regard to the people of Germany. They must go on preaching the gospel of peace with patience and with hope.

Lord COURTNEY, who moved a resolution affirming the principle of arbitration, urged that what would give the best promise of peace was the inculcation of the substitution of the idea of justice for force, of righteousness for mere physical power, an appeal to the equities of people

for an appeal to their strength and their destructive forces. Referring to the mutual distrust between this country and Germany, he said that we increased our armaments because our neighbours across the North Sea were increasing theirs, and they were increasing theirs because they were afraid of our strength and power and of our intention to interfere, as they thought, with the growth of their commerce and the development of their industry. It might seem incredible that any people should entertain such sentiments. Nevertheless, it was true that those sentiments existed, and that anxiety as to the use we might make of our power was prevalent in Berlin, dominated the Reichstag and supported the KAISER and his Chancellor in demands for the armaments to which they were committed. How was it that our forces could be supposed to be a threat to Germany? One of the great reasons was the continued maintenance by this country of the doctrine that it was right and proper in time of war for our naval forces to destroy the peaceful commerce of our enemy. We were alone in persisting in the maintenance of that doctrine. Our naval experts held that it would be useful to us. If we could not afford to run any risk or give up any advantage, how could we expect other nations to meet us half-way or any way? Mr. ARTHUR HENDERSON, M.P., who seconded this resolution on behalf of organised labour, also condemned the doctrine of the right to destroy private property at sea in time of war, and the resolution was unanimously passed. The *Times* had only a brief reference to this meeting; it is to the *Manchester Guardian* that we are indebted for a report of the speeches.

We are glad to take this opportunity also to call attention to a paper on "Armaments and Employment," by Mr. H. S. PERRIS, M.A., issued by the National Council of Peace Societies, of which he is the secretary. (The Council has just removed its office from the Outer Temple to 167, St. Stephen's House, Victoria-embankment, Westminster, S.W., close by the Houses of Parliament.) Mr. PERRIS calls attention to the economic waste of the enormous expenditure on armaments, and concludes with the following passage:—

"It is for labour to realise that moral forces—law and order, brotherhood and democratic solidarity—are the forces which are going to be supreme in international relations, and from whose victory working-men, both as individuals and as a class, have everything to hope. Let Lord ROBERTS continue his campaign of alarm and provocation! Let the Navy Leaguer continue to put his trust in *Dreadnoughts* and torpedoes! The intelligence of the working classes has already pronounced against them, and is reaching out a brotherly hand to its comrades across the seas; realising that the reign of war and

the burden of armaments must come to a speedy end, if any of the workmen's ideals of a better and happier life are to come true, and that the real task of our age is the Organisation of International Peace—a fruit which is no more likely to grow out of warships and bayonets than figs from thistles or grapes from thorns! 'If you wish for peace, prepare for Peace,' is the motto of the enlightened democracy of the Twentieth Century."

We may note here that the Fifth British National Peace Congress is to be held at Cardiff on June 29 and 30, Professor STANLEY JEVONS and Miss G. S. MILNER being the local secretaries; and that the Eighteenth Universal (International) Peace Congress meets at Stockholm, August 30 to September 5.

Another welcome effort, making for the same great end, is the return visit of a party of English clergy and ministers, and other representatives of the churches of all denominations, to be paid next month to Germany on the cordial invitation of the churches of that country. The party which we believe is now practically complete, is to number about 120, and our German hosts have chartered the *Meteor*, to sail from Dover on June 8 conveying the guests direct to Hamburg, where meetings will be held, as subsequently in Berlin and Potsdam, Eisenach, Bielefeld and Bremen, whence the return will be made to Southampton, arriving there on Sunday, June 20. Among the representatives, who have accepted invitations to take part in this mission of peace and international friendship are the Bishops of HEREFORD, RIPON, SALISBURY and SOUTHWARK; Bishop WELLDON, the Dean of HEREFORD, the Dean of WESTMINSTER, the Earl of MEATH, Sir JOHN KENNAWAY, Mr. W. H. DICKINSON, M.P., Dr. W. D. MORRISON, Professor INGE; some ten or twelve representatives of the Roman Catholic Church, and among the Nonconformists the Right Hon. JOHN EDWARD ELLIS, Sir GEORGE WHITE, Mr. J. ALLEN BAKER, M.P., Dr. MONRO GIBSON, Sir PERCY BUNTING, Sir ALBERT SPICER, Dr. RENDEL HARRIS, Dr. JOHN HUNTER, the Revs. GEORGE HOOPER, C. SYLVESTER HORNE, SILAS HOCKING, W. B. SELBIE, (Principal elect of Mansfield College, Oxford), Mr. EDWARD GRUBB (editor of the *British Friend*). Of our own immediate connection the representatives are Dr. CARPENTER, Principal of Manchester College, Oxford; Mr. JOHN HARRISON, President of the British and Foreign Unitarian Association; Mr. J. F. L. BRUNNER, M.P., Mr. FRED MADDISON, M.P., and the Rev. V. D. DAVIS. Sir JOHN BRUNNER to his and our great regret cannot go. It is hoped that as many of the party as possible will make the whole journey, but imperative engagements at home compel a few, at any rate, to delay their departure, and join the party only in Berlin. Looking forward to the great pleasure of

this visit, and the service it may render to the cause we all have at heart, we recall the speech made last year at Cambridge by the Master of Trinity at the luncheon given to our German guests, when, referring to GOETHE'S last words "More light" he added :—

"Even more precious than more light is sometimes more warmth—more warmth of heart. Let us hope that this pilgrimage of so many distinguished German travellers to some of our England's ancient shrines, may be a kind of prophetic preparation for 'more warmth' of heart between the English and German-speaking peoples of the world. Such a movement cannot be unduly hastened. There must be nothing unreal or affected about it; but it must be kept up and never allowed to die away. *Ohne Hast, aber ohne Rast.*"

We are grateful to our German brethren for what they are now doing with such hospitable and generous intent, to fulfil that hope.

POOR LAW REFORM.

SIR,—In your last issue of the INQUIRER, I see a letter from Mrs. Sidney Webb, asking for influence, work and money, "to promote the break up of the Poor Law on the lines of the Minority Report."

May I, as a Guardian of many years standing, and a delegate to the late Central Conference of Guardians at the Guild Hall, ask that your readers, before replying to that appeal, will consider and weigh what it means.

I think it is hardly too much to say that all the members of the Royal Commission, whether signing the Majority or the Minority Reports, and all those who have really studied the subject, Guardians as well as others, agree that reform is necessary, and that that reform should be in the direction of including processes of help which should be "preventive, curative, and restorative," but how this should be effected is a matter upon which there is great divergence of opinion.

The Minority Report, which Mrs. Webb advocates, was signed by four of the commissioners only, and of the fourteen names appended to the Majority Report several carry great weight as having worked hard, long, and well for the good of their fellow men. Again, the sense of the Central Poor Law Conference, as I gathered it, a conference composed of those Guardians from all over England who really know and care for their work, was that the recommendations of both reports were impracticable for obtaining the desired end, and that of the Minority the more so of the two.

Surely then it is not wise to attempt to force on the view of one small section, before the reports have been considered from a legislative point of view, and with the weight of opinion of men and women long tried in the field against this method of accomplishing what all desire, viz., the raising of each weak member of the community into a position of true and independent manhood and womanhood.

ALICE L. COLFOX.

LONDON DOMESTIC MISSION.

ANNUAL MEETING.

THE seventy-fourth annual meeting of the London Domestic Mission Society was held on Friday evening, May 14, at University Hall, Gordon-square, Mr. P. M. MARTINEAU in the chair.

Mr. PHILIP ROSCOE presented his report as treasurer, which showed the total income for the year (apart from donations to Poor's Purse) £1,139 18s. 11d. as against £1,074 8s. 1d. in 1907. The expenditure during the year was £1,573 12s. 11d. as against £1,195 5s. 8d. in 1907. This large increase of £378 in expenditure was due, first, to £300 spent on repairs at Rhyl-street, whilst no considerable sum was spent in repairs in 1907; and, secondly, to the increase of £77 in the amount paid in salaries to missionaries. £400 was raised in the course of the year by the sale of Consols. The year closed with an adverse balance of £57 0s. 11d. A special effort was made in the spring of the year to obtain new and increased subscriptions. This resulted in new and increased subscriptions amounting to £98 3s. (46 increased and 24 new subscriptions). On the other hand, resignations, deaths, and diminutions of subscriptions caused a falling off of £37 12s. 6d., showing a net gain in subscriptions of £16 10s. 6d. It was a very difficult time to get new subscriptions, but he had been looking back over the lists, and taking an average of the last ten years, and he found that on the whole the list now was a little better than that of ten years ago.

The Rev. HENRY GOW, hon. secretary, read the Committee's report, which opened with a reference to the retirement of Mr. P. M. Martineau from the position of chairman, which he had held for more than 30 years. "He has rendered devoted service to the Domestic Mission, and was regarded with deep and affectionate respect by the Committee and the missionaries in his capacity of leader and counsellor in all their work. He felt the time had come when he must withdraw from active management of the affairs of the Domestic Mission, and the Committee could only regretfully accept his decision. They wished to express their deep debt of gratitude to him for his priceless services. They are glad to report that his son, Mr. Charles Martineau, has joined the Committee, and that Mr. Philip Roscoe, the hon. treasurer, has accepted the important office of chairman, which was unanimously offered to him."

The report then recorded the retirement of Dr. Read, who had been missionary at Rhyl-street for five years, and expressed the thanks of the Committee to Dr. and Mrs. Read for their good work at the Mission. Dr. Read's medical knowledge enabled him to be of special service to some members of the Mission, and the unvarying kindness and sympathy, both of himself and his wife, won them many warm friends.

Dr. Read was succeeded at Rhyl-street by the Rev. W. H. Rose. He and the Rev. R. P. Farley, of Bell-street, and the Rev. F. Summers, of George's-row, presented detailed reports of their work, which are printed with the Committee's report, and should be read in full. The Committee concluded their report with an earnest appeal to all subscribers and friends for increased support. "There is a deep and

ever-growing sympathy with the poor in our times, and a desire to make their lives less painful and grievous. Many differences of opinion arise as to the method of dealing with social problems by the State. No one can doubt, however, the importance of helping the poor to help themselves, the importance of teaching them self-respect, and of strengthening them against the temptations of their lives. No one can doubt the importance of impressing high ideals upon them, and helping them, through the influence of love, to feel that they are not uncared for and alone. It is for this purpose that our Domestic Missions exist. They try, not without success, to give hope and strength to the weak, they try to give to men and women in every condition of life the feeling of the power of the Spirit, the fellowship of love and the guidance of God. In doing this we believe that they are working most surely and effectively for the regeneration of society as well as of the individual."

The CHAIRMAN, in moving the adoption of the report and accounts, said that for over 30 years it had been his pleasure to sit by the chairman at their annual meetings, and he did not think he had missed one of the meetings, and for fifty years he had been on the Committee. He felt that it would have been ungracious for him to object to the kind reference to himself in the report which the secretary had just read. He was reminded of the lines :

"I have heard of hearts unkind,

Kind deeds with coldness still returning :
Alas ! the *gratitude* of men

Has oftener left *me* mourning."

Those words must have come home to anyone who had had anything to do with the poor. It was a great pleasure to him that Mr. Roscoe was to succeed him in that chair. Referring to the Treasurer's report and the same old cry for more subscriptions, he recalled a meeting he had attended long ago, at the time of the Crimean war, in support of the Patriotic Fund, and an eloquent speech, of which the closing words had remained in his memory. They were applicable to the present case : "Give, give ! More, more !" Turning to the work of the three Missions, the chairman spoke with sympathy of Dr. Read's retirement, and with gratitude of the services he had rendered, and then of the good work still going on at George's-row, where Mr. and Mrs. Summers had been for twenty-five years, and had left their stamp upon the neighbourhood. The other two missions had been less fortunate, having suffered through ill health and death a good many changes, but Mr. Farley and Mr. Rose had the future before them. As regarded the Boys' Brigade he noticed that Mr. Summers deprecated any encouragement of the military spirit. For his own part, while not in favour of jingoism, he believed in patriotism. He thought the volunteer movement had done great good in the old days, and he liked to see the boy scouts about. The training of the boys in obedience, discipline and patriotism was a good thing. He then turned to an old report of that society, of the year 1861, when Mr. Philip Worsley was the treasurer, and on the Committee were the Revs. Thomas Madge and J. C. Means, Ald. J. Clarke Lawrence, Russell Scott, John Warren, Chatfield Clarke, and his own name already

on the list, while the secretaries were Henry and Edward Enfield. From Mr. Corkran's report he quoted the conclusion, which strongly emphasised the need of basing all their work on Divine power, if they were to secure permanent results. He was glad that they were now able to pay their missionaries more than they did in those days. In a final reference to the Budget and the dropping of subscriptions, he begged that that might be the last charity to be cut off.

The Rev. J. PAGE HOPPS, who seconded the resolution, said that the three best patriots known to them that night were the three missionaries. He had always felt that such missionaries were doing the highest kind of religious work. He had himself begun as a missionary to the poor in the Black Country for three years. Sympathy was the great thing, and to let the people pour out their own needs to one who went to them as a friend.

Mr. PHILIP ROSCOE proposed, and the Rev. J. A. PEARSON seconded the resolution of confidence in the principles of the society and appreciation of the labours of the missionaries; and the Revs. F. Summers, R. P. Farley and W. H. Rose responded.

Miss A. LEIGH BROWNE proposed, and Miss LOUISA JONES seconded the resolution of thanks to the Committee and officers, and making the new appointments, with Mr. Philip Roscoe as chairman of committee as well as treasurer, the Rev. H. Gow as secretary; and as new members of committee, Mr. Charles Martineau, Mr. Ussher, and the Rev. E. Daplyn.

UNIVERSITY SETTLEMENTS AND UNEMPLOYMENT.

At the conclusion of the business an address was given by the Rev. Henry Cubbon, Warden of Mansfield House, Canning Town, on "University Settlements and Unemployment." He spoke of the origin of the settlement movement, under the inspiration of T. H. Green and Arnold Toynbee, an effort of neighbourliness and brotherliness to bridge the gulf between rich and poor with its resulting misunderstanding and suspicion. For educated men to live among the poor "the life of a good neighbour and an honest citizen" was the ideal. Toynbee Hall, Bethnal Green, was established in 1885; Mansfield House, Canning Town, in 1890; and the Passmore Edwards Settlement, Tavistockplace, in 1897, carrying on the work begun at University Hall. Each of the Settlements had its own special characteristics, and Mr. Cubbon went on to describe the work at Mansfield House. It was not a church, he said, but it did the work of a church; religious, without being sectarian, and their simple religious service on Sunday evening was the best attended meeting of the week. For open-air speaking, also, they found an eager response, and a good deal of teaching was done. The wise organising of charity was also their work, and they were always striving to understand the lives and ideals of the people. There was no greater privilege than that of being welcomed into their homes. That was what made their workers optimists, seeing how brave and patient the poor were, how self-sacrificing and generous, to the literal sharing of their last crust. Mansfield House had gained the confidence of the

people, and the residents took their share in municipal administration on the Board of Guardians and the Borough Council. The Settlement had many points of contact with the people, and offered a unique position for studying social problems. In West Ham these problems were in an acute stage, and Mr. Cubbon described the conditions of life in that purely industrial borough, with its 300,000, and seven out of every ten houses assessed at less than £10, and at least two families in each house. It was a hopeless district, with a great mass of casual labour. Their hearts bid them help, but their heads bid them refrain, for help to individual cases encouraged the system; yet they could not live among a starving people and not lend a hand. Relief through work was what they wanted, that was the real way to help. Poverty and unemployment were both national questions, and must be so dealt with. One encouraging experiment they had made, through a loan of vacant land by a gas company, on which they had been able to put a number of the people, and proved how much could be done by the growing of vegetables. They gave no dole, but simply offered vacant land to vacant hands. They had 32 acres, and in the second year the land produced £1,000 worth of vegetables. They had 270 gardens and holders, who improved in physique and self-respect, and gained a more hopeful outlook upon the future. But such local provision of work was only a makeshift, for what were 32 acres of land, when at the end of April they had 5,000 names on the unemployed register? The industrial machine needed reconstruction. So long as production was carried on for private profit and on the principle of competition, there would be some too rich and some too poor. Their aim must be a Christian Co-operative Commonwealth, with common ownership and common work for common needs. Many earnest men and women were now turning to that goal, and the churches had a magnificent opportunity to point the way. The kingdom of God required a new social order based upon brotherhood and love. In the matter of the reserve of unwanted labour the way to deal with that had been shown by Robert Owen, and by Mr. H. V. Mills' suggestion of Co-operative Colonies. The men must be trained and maintained. It must be done with a view to help them to colonise their own country, and so to remove the dark stain that rests on "England's green and pleasant land."

The Rev. F. H. JONES, in moving a vote of thanks to Mr. Cubbon said there was much debatable matter in the address, but there was no difference among them as to the desire to see and to work for a better state of things, not for themselves alone, but for others, to make the whole country a part of the true kingdom of God on earth. So long as they sincerely desired it, they would all be able to make for it; and not least amid all the changes and suggestions, would be the influence of their Missions and their work on the individual mind and character. Whatever they might do in the way of reorganising society and securing better conditions, the building up of personal character must always remain the essential thing. Referring to the contemptible things that had been said and done in

the way of withdrawing subscriptions from charities because of the new Budget proposals, Mr. Jones said that they still had a good many comforts left them, for which to thank God; but they must be ready to give up one after another rather than stop a single penny of their contributions to charities if they desired honestly to be able to thank God for what they had.

The resolution was seconded by the Rev. R. P. FARLEY and very cordially passed, and a vote of thanks to the chairman, moved by the Rev. HENRY GOW, brought the meeting to a close.

THE UNITARIAN VAN MISSION.

THE fourth season of the Mission opened on Thursday the 13th inst. Meetings were held in Guildford, Harborne, Pontypridd and Falkirk, and from three of the districts very satisfactory reports have been received. The exception was in the Birmingham meeting, which was interfered with by rain and cold, and was held at what turned out to be a most unfortunate site.

LONDON AND DISTRICT.—The van has been in winter quarters at Guildford, where very successful meetings were held at the close of last season by Rev. R. J. Hall, of Ansdell, who has conducted the services this last week, with Mr. G. Ward in the chair. A recent visit of Rev. R. J. Campbell has revived interest in the questions which the liberal theologian discusses, and Mr. Hall's treatment of these topics won so much acceptance that a spontaneous vote of thanks was forthcoming at his second meeting, and the reception which the mission met with was most cordial. On Monday the van moved to Woking, and a report will appear next week. This week-end meetings are held at Weybridge, and on Monday the van is due at Chertsey, and at Egham on the 27th. The lay missionary is Mr. Arthur Barnes, who is with the mission for a third season, and who travelled in Wales until near the close of last September, when he had to relinquish his appointment owing to an unfortunate accident.

MIDLAND DISTRICT.—The President of the Midland Christian Union, Mr. Byng Kenrick, took the chair at the opening meeting, and a number of friends from the Church of the Messiah were present to assist with the musical arrangement at Harborne, where there were hopes that a successful mission might be held. The site was apparently a good one, and plenty of people passed, but they were evidently hurrying home after business in Birmingham. The second night Rev. G. H. Smith assisted, and Mr. W. J. Tranter was also present, but the attendance never reached 40 adults. On Saturday a new site was sought for, but the police objected, and Rev. Wm. C. Hall, who had come over to take the meeting, decided that the effort should be abandoned. The Sunday gathering, which was to have been conducted by Rev. C. D. Badland, of Kidderminster, was also given up. This was a most unfortunate beginning, the only compensation being that the disappointment of the actual meetings fell to the lot of the two most case-hardened men in the movement. The van is now at Oldbury

and moves to Tipton on the 27th. Mr. Bertram Talbot who has been with the mission since its foundation is the lay missionary.

SOUTH EAST WALES DISTRICT.—The campaign opened with successful meetings at Pontypridd, the missionary being Rev. D. G. Rees, of Bridgend, who had the assistance at one or another of his meetings of Rev. J. Park Davies, J. Hathren Davies, of Cefn, J. E. Jenkins, of Padiham, Mrs. John Lewis, and the Rev. Hugh Robinson, who is taking the duties of lay missionary, and who, owing to his acquaintance with the language, should be able to render useful assistance in the remoter districts. The van is at Tynyandy this next week.

SCOTLAND.—Rev. E. T. Russell will as before supply his own notes, but it is gratifying to find that he has had a fine series of opening meetings at Falkirk.

DETAILS OF THE MEETINGS.

LONDON.—Guildford, May 13 to 16; 4 meetings, attendance 1,375.

MIDLANDS.—Birmingham, Harborne, May 13 to 16; 2 meetings, attendance 65.

WALES.—Pontypridd, May 13 to 16; 4 meetings, attendance 1,550.

SCOTLAND.—Falkirk, May 13 to 16; 3 meetings, attendance 2,000.

TOTALS.—May 13 to 16; 13 meetings, attendance 4,990; average 384.

All communications to Rev. Thos. P. Spedding, Clovercroft, Buckingham-road, Heaton, Chapel, Stockport.

LONDON DISTRICT UNITARIAN SOCIETY.

THE first council meeting under the new rules was held on Wednesday, May 19, at Essex Hall, and representatives from nearly all the represented churches were present.

After electing a committee the meeting proceeded to consider the work of the Society. The secretary, treasurer, and missionary minister explained the work actually in hand at the present time.

An animated discussion took place upon the possibility of grouping two or more congregations under one minister, and the practical advantages of stronger congregations taking weaker neighbours under their care. Various opinions were expressed and interesting speeches were contributed by Rev. W. Copeland Bowie, Rev. W. W. C. Pope, and Messrs. Jeans and Storr—particular allusion being made to the experiment in this direction made by Stratford and Forest Gate, and to the assistance which Lewisham is rendering to Deptford. Both the Lewisham representatives emphasised the fact that in such arrangements the stronger church stood to gain quite as much as the weaker.

A resolution was passed asking the committee to consider whether there were other churches in London which might be linked up in a similar manner.

UNITED SERVICE OF LONDON CHURCHES.

—Rev. J. Arthur Pearson suggested that in the early autumn a service, in which all the London churches should be asked to join, should be held. Such a service would be helpful to all engaged in more or less isolated work in London, and would give a feeling of brotherhood and strength which could not but be helpful, especially

coming at the commencement of the winter work. It might be held in some central meeting place which would be easily accessible from all parts. Mr. Pearson further suggested that the churches might consent to close for the occasion.

The idea was heartily approved, and referred to the committee to carry out if possible.

JOINT CONGREGATIONAL MEETINGS.

It was suggested that closer co-operation and intercourse between neighbouring congregations would be a very good thing, and helpful to all concerned. No definite resolution was passed, but there was a strong feeling that the churches whose geographical position rendered it possible would do well to come to some definite arrangement of this kind between themselves, and that the matter should be brought to their notice.

EXCHANGE OF PULPITS.—It was agreed to ask the Ministers' Meeting whether a general exchange of pulpits such as was arranged some little time ago would be again possible, and if it were found to be so, the Society would be willing, as it did then, to defray all cost of travelling expenses for those concerned.

Attention was then drawn to the possibility of a freer use of the press and of our denominational literature. The matter was referred to the committee, with the suggestion that it might be possible to appoint someone to keep a watch on this particular branch of work, with a view to seeing that full use was made of such occasions as might arise.

THE REV. MARY A. SAFFORD.

THERE was a large congregation at the Free Christian Church, Clarence-road, Kentish Town, on Sunday morning, when the preacher was the Rev. Mary A. Safford, of Des Moines, Iowa. The first part of the service was conducted by the Rev. F. Hankinson, minister of the church. Miss Safford has been for nearly thirty years in the Unitarian ministry in America, and since 1899 at Des Moines. Her sermon on Sunday morning was based upon Acts xxvi. 19, "Not disobedient unto the heavenly vision," a theme illustrated by the life of St Paul himself, and afterwards of Luther and Columbus. Monday's *Daily Chronicle* devoted three-quarters of a column on the front page to the service and the preacher, in fine journalistic style. Enthusiasts must get the paper and read it all. Here are one or two extracts:—

"A sounding board was above the sculptured pulpit, and on each side the springing arches of the church with their floriated pediments. It might have been the corner of an English cathedral, and here was a figure not familiar in a framework of Gothic architecture—the figure of a woman who raised her hand for silence and prayer. Yet there was nothing disconcertingly feminine in the appearance of the Rev. Mary Safford. She wore a black stuff gown, with black sleeves, open at the neck and revealing a high collar and a shirt front of soft white cloth. She had a pleasant, serious face, square in the lines of cheek and chin, with well-marked eyebrows, a well-modelled nose, and firm mouth. It was a strong thoughtful face,

yet without hardness, and with an expression of sweetness when the lips smiled a little, and the grey eyes looked down upon the people through gold-rimmed glasses."

The effect upon the reporter was of something "curiously like a lawyer. . . . addressing a jury in a trial of life and death," and in a quiet, thoughtful, serious persuasive way trying to convince them that they must give a verdict for life rather than for death.

"Her hands were interesting—delicate, womanly hands, rather beautiful to watch when she raised them up, or when they rested lightly on the pulpit edge. She was like Portia pleading when her arm was stretched right out for a moment now and then, with the black stuff gown falling away from the wrists, or when she lifted the shoulder straps of the gown. Yet suddenly, and by one of those strange freaks which come into the brain of a man, another idea struck one with strange force. No; the Rev. Mary Safford was not so much like a lawyer. She was like, oh, curiously like—Mrs. Wiggs, of the Cabbage Patch! There was the same intonation of voice, the slightly nasal, long-drawn vowel sounds of Western America, yet melodious and rather haunting. Here were the shrewd, wise, half sad, half merry eyes of that dear good soul, Mrs. Wiggs. Here was the popular Mrs. Wiggs's outlook upon life, her sane, practical womanly philosophy, put, of course, into more flowing and cultured phrases, explained with quotations from the poets, but still very like the religion of homely sentiment and undogmatic faith which made Mrs. Wiggs the angel of the Cabbage Patch."

To this description we are glad to be able to add some passages from an account of Miss Safford and the scene of her ministry which we have received from the Rev. Gertrud von Petzold, who is occupying the Des Moines pulpit during Miss Safford's year of absence.

"There are," says Miss von Petzold, "about a dozen women ministers in the States who are in charge of Unitarian churches. One or two of them have pulpits in the East, but the majority are in the West. Amongst these Mary Safford is certainly the most prominent and the one who has been longest in the work. She got her training at the State University of Iowa City (not a theological training, it seems), and proceeded to preach for something like two years all on her own account until the Unitarian Association of Iowa invited her to be ordained as a regular minister. At the same time she was offered a pulpit in the little town of Humboldt, where she remained for five years, attracting the best people in the town to her little church.

"When Miss Safford left Humboldt, her place was taken by another woman minister, Miss Murdoch. She herself had received a call to a larger town, Sioux City, where there existed as yet no Unitarian Church, but a promising group of thinking people. Under her able leadership the society built a commodious church. The congregation increased steadily, and at the present day Sioux City Church is regarded as one of the leading Unitarian churches in Iowa. After a fourteen years' ministry at Sioux City, Miss Safford

received a call to Des Moines, where she has done strenuous work for the last ten years, until a breakdown in health obliged her to seek a complete change and rest in Europe. The present handsome church was built on her initiative, and at considerable pecuniary sacrifice on her part. The congregation does not count more than 200 members, but they are amongst the most cultured of the City. Des Moines is not usually considered a handsome town, but it compares favourably with an English town like Leicester. There are some quite magnificent buildings, such as the State House, the Court House, the Public Library, &c. The river, which crosses the town in various parts, is spanned by more or less imposing bridges, and presents some beautiful views, especially on the outskirts. Considering the fifty years that Des Moines has been in existence, it has done marvellously. True, it covers an enormous area—it is among the seven largest towns of the States as far as area goes—but this is certainly not a disadvantage from the hygienic point of view, though it is in other ways.

"The residential part of the town is distinctly handsome. Pleasant houses, mostly of wood, painted in light colours, with spacious verandahs, and little front gardens without fences, line wide streets or avenues planted with trees. The houses—even the less ambitious ones—stand by themselves on quite considerable plots of ground. At present—the middle of April—the trees are just beginning to bud, but they are slow over it, being evidently afraid of the dry eastern winds. Occasionally in the winter terrible winds, blizzards pure and simple, sweep over this pleasant city; but they are bearable to him who knows that a comfortable warmth, proceeding from a mighty furnace in the cellar, is awaiting him in his cheery home. The luxurious possess English fireplaces in addition! Certainly the woman minister of the West must not be afraid of wind and weather. Miss Safford has faced many a blizzard on her Sunday rides across country. For she has never contented herself with her own church work merely, but has done much missionary work in the State of Iowa. She is generally regarded as one of the most successful women ministers of the West."

HOSPITALITY IN WHIT-WEEK.

SIR,—Already a hundred ministers have intimated their intention of being present at the Anniversary meetings of the British and Foreign Unitarian Association in Whit-week, and a considerable number have asked for hospitality. It would be a great help if I could obtain additional offers of hospitality from members of our Churches living in and near London.

The ministers will probably arrive in London on Tuesday, June 1, and will depart for home on Friday, June 4. They will generally be out all day long, and will require very little hospitality beyond bed and breakfast.

If this note should catch the eye of any of your readers who could take a minister, or a minister and his wife, I shall be glad if they will communicate with me at Essex Hall.

W. COPELAND BOWIE.

May 19, 1909.

UNITARIAN MINISTERS' MEETING.

SIR,—Will you kindly allow me, through the medium of your paper, to announce to my brother ministers in various parts of the country, who may be coming to London for the Whit-week meetings, that the usual ministers' meeting will be held in the Council Room, Essex Hall, on the Thursday afternoon, at 4 o'clock, and that an address will be given by the Rev. Franklin C. Southworth, M.A., president of the Meadville Theological School, U.S.A., on "The Liberal Minister and his Present Opportunity."

CHARLES ROPER,

Chairman of the London Ministers' Meeting.

BRITISH LEAGUE OF UNITARIAN WOMEN.

SIR,—May we call special attention through your paper to the first annual meeting of the League, which will be held on Wednesday, June 2, at Essex Hall at 4.30 p.m., when the chair will be taken by Lady Talbot of Manchester. The year's report and financial statement will be presented, and the officers and committee elected for the ensuing year; various speakers will take part, including the Rev. Mary Safford (Des Moines, U.S.A.), Mrs. Reed (Swansea), Mrs. Roberts (Liverpool), and Miss Margaret Mitchell (Tottenham).

Tea will be served at 4 p.m. at the close of the Postal Mission meeting, when all friends will be welcome, and it is earnestly hoped they will stay for the meeting which will finish at 6 p.m.

HELEN BROOKE HERFORD.

VIOLET PRESTON.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—Special services on behalf of the funds were held last Sunday at Richmond Hill Church, when three sermons were preached by Mrs. Bell, of Harrogate, a member of the Society of Friends. The morning subject was "The Vision Splendid"; afternoon, "Spiritual Vision"; evening, "The Mystery of Pain and Evil."

Belper.—After due notice in the chapel calendar a meeting of members of the congregation and friends was held on April 28 to hear and discuss reports of the recent National Conference. The attendance was fairly representative of the families attending the chapel. The minister, Rev. A. Leslie Smith, explained the constitution of the Conference, and described the proceedings at Bolton. He pointed out the chief questions which had been raised there and which awaited the earnest consideration of the members of the churches. He spoke also of the broad outlook, the religious tone, and the high speaking power which marked the conference as a whole. The Rev. J. Kertain Smith also gave some of his impressions, referring specially to the advantages of personal intercourse. Mrs. Leslie Smith spoke of the part taken by women in the discussions. A few remarks from the secretary, Mr. William Jones, and an informal talk concluded a pleasant well-spent evening. The Sunday-school anniversary services were held on May 9. The Rev. A. Leslie Smith preached, and there were large congregations.

Denton.—The thirtieth anniversary of the opening of the Wilton-street Chapel was held on

Sunday last, when special services were conducted by the Rev. M. R. Scott, of Southport. Old scholars and sympathising friends had been specially invited, and there were excellent congregations at each of the three services. In the afternoon chairs had to be brought in, and in the evening the building was packed in every part. The morning sermon was especially addressed to the scholars on "How to grow big," and was listened to with rapt attention. The afternoon subject was "Fire in the Church," and in the evening "A more heroic Christianity." The collections were much larger than usual, amounting to £14 14s. The result of the recent bazaar has been most encouraging, the total receipts were £711 9s. 7d., expenses £25 5s. 4d.; net proceeds £686 4s. 3d. All friends who have contributed towards this most satisfactory result are cordially thanked.

Gateshead.—The anniversary services were held in Unity Church on Sunday, May 16, conducted by the minister, the Rev. William Wilson, whose subjects were, in the morning, "The One Holy Catholic Church of All Souls," and in the evening, "Every Land a Palestine." A large congregation assembled for the morning service, and that of the evening completely filled the building, which is seated for 130 persons. Special music was efficiently rendered by the choir. On the following evening the annual tea was held in the adjacent church hall of the United Methodist Church, kindly granted for the occasion, when a large company availed themselves of the opportunity of taking tea together. A public meeting was subsequently held in Unity Church, which was again packed by an enthusiastic audience. The chair was taken by Mr. Charles Carter, and inspiring addresses were delivered by the Revs. Thomas Rook (Congregationalist, Sunderland), S. S. Brettell (Darlington), Alfred Hall (Newcastle-on-Tyne), and W. Wilson, also Alderman Sir Joseph Baxter Ellis, J.P., Newcastle-on-Tyne. Mr. J. Duncan Donald, in an eloquent speech, welcomed the visitors, and thanked the preacher for the sermons of the preceding day. Great heartiness characterised the whole of the proceedings, and the church enters upon its tenth year with great heart and hope.

Godalming.—The members and friends of the Meadow String Band recently spent a very pleasant evening together, the occasion being a presentation of an illuminated address to Mr. Arthur Woods, who, until incapacitated by illness, had been the director of the band. There was a large attendance, and the Rev. Hubert Clarke, who presided and made the presentation, spoke very warmly of what they owed to Mr. Woods, and of the great benefit such training in the best music had been to the young people. The address contained the autographs of 21 past and present members of the band, "written with kindest recollections of Mr. Arthur Woods, in grateful appreciation of his unvarying patience and courtesy, and of the guidance and instruction to which the band owes so much of its progress and proficiency." Mr. Woods gratefully acknowledged the presentation, but added that he felt that Mr. Clarke deserved their thanks more than he did.

Hinckley.—The Sunday-school anniversary sermons were preached at the Great Meeting by the Rev. Alexander Gordon, of Manchester, to very full and appreciative congregations. At night the chapel was crowded. The school children, under the training of Mr. A. W. Jennings, their superintendent, sang admirably. One of their hymns, "Come, sing with me," was newly written for them by Mr. Tarrant. There were good collections.

Hull.—The Sunday-school anniversary was celebrated at Park street Church on Sunday, May 16, by a series of successful services in the morning, afternoon, and evening. The preacher was the Rev. J. J. Wright, of Chowbent, and worthily did he maintain his reputation as one of the most earnest and delightful advocates of the Sunday-school. He interested the scholars and cheered and invigorated the teachers. Special hymns and the anthem "The Eternal Song" were well sung by the children. On Tuesday, May 11, a joint demonstration arranged by the Salem Congregational Chapel and the Hull Progressive League was held at the Artillery Barracks, when the Rev. R. J. Campbell was the principal speaker. He was supported by the Rev. W. Whitaker, and the Park-street choir assisted with the singing.

London: Brixton.—It is many a long day

since there has been drawn together such an evening congregation as assembled at Effra-road last Sunday to listen to Dr. Cressey's address on "The Particular Effects of Worry and Anxiety, Fear, Faith, Self-control, and Happiness on Life and Health." This was the third in a series of four discourses announced for the present month under the general heading "The Influence of the Mind on the Body in Health and Disease." Dr. Cressey has made a special study of the claims and results of different schools of mental healing, and he is the author of a monograph on "Soul-Power." The series began on the first Sunday in the month with a very racy and interesting lecture on facts in medicine and experience which prove the healing and healthful power of mind, incidentally dealing with the distinction between mental health and Christian Science. On the following Sunday the subject was "The Power of Suggestion and Self-help." The concluding address will be on "The Miracles of Jesus, and the Therapeutic and Religious Value of Spiritual Health." Each evening special music, vocal and instrumental, has been arranged, and has added greatly to the brightness and interest of these very successful services.

London: Hackney.—An interesting course of Thursday evening lectures has just been delivered at the New Gravel Pit Church on "The Church and Social Questions," the lecturers being the Revs. Henry Gow, J. Arthur Pearson, and W. G. Tarrant. The lectures were organised by the London District Unitarian Society and the Church Committee, and were fairly well attended. A number of strangers was present, and after each lecture an interesting discussion followed. The chair was taken by Rev. Henry Rawlings, and the organist and choir added to the pleasure of the meetings by providing an organ voluntary and leading the singing of a hymn with which each meeting was closed. Mr. Gow's subject was "Unitarianism and the Modernist Movement," the ideals and beliefs of leading exponents of Modernism, such as Father Tyrrell and Rev. R. J. Campbell being compared with those commonly held by Unitarians. The lecturer recognised the common ground in frank acceptance of the result of modern science and Biblical criticism, but in the course of a reference to Mr. Campbell's views on the question of sin, as expressed in the phrase "a mistaken quest for good," he said there was a real danger in not recognising that men often deliberately and wilfully chose the worse of two actions, and whatever responsibility society might have collectively for evil and suffering, the individual responsibility must never be evaded or forgotten. Mr. Pearson's subject was "Unitarianism and the Individual." He explained the Unitarian attitude with regard to the right and duty of private judgment on religious matters, and said that as distinguished from other churches the Unitarian encouraged individuality of thought and independence by refusing to make uniformity of belief and opinion a test of religious fellowship. Mr. Tarrant's subject was "Unitarianism and the Problem of Poverty." He strongly urged the importance of the questions involved, and commented upon the interest which was properly being taken in the Reports on the Poor Law. With regard to the extent of the problem, he pointed to the fact that a million persons in this country were wholly dependent upon the State for their means of support, and that about one in three of the whole population lived on the verge of pauperism. The evil was admittedly due to a variety of causes, but these causes were capable of being classified, and the most fruitful causes of poverty were by no means the most difficult of prevention. Individual and collective effort could do much to stop the drift into pauperism due to intemperance, want of thrift, and diseases produced by vice or ignorance. At the close of Mr. Tarrant's address a most cordial vote of thanks was passed to him and the other lecturers. Full reports of the lectures appeared in the local paper.

London: Lewisham.—The twelfth anniversary of the founding of the Lewisham congregation and the settlement of the present minister was celebrated on Sunday, May 9, and Thursday, the 13th. On the Sunday, President Southworth, of Meadville, preached both morning and evening to congregations of "good listeners." The customary public

meeting was held on Thursday, when Mr. Alfred Wilson presided, and the principal speakers were the Rev. J. Arthur Pearson, Mr. Ronald Bartram, Mr. W. Blake Odgers, jun., Mr. Mortimer Montgomery, and Mr. H. G. Chancellor. All spoke well on the same subject, viz., Unitarianism—a gospel for the people. Over a cup of coffee, from 7.30 to 8 o'clock, Lewisham and North London shook hands and became well acquainted with each other. The mission work which the Lewisham congregation is doing at Deptford promises to grow apace. From their own ranks the members have supplied a strong band of workers—both teachers and preachers. In the mission the Sunday-school is the best asset. There was a children's flower service in the afternoon, when, as in former years, contingents of children and teachers attended from the Peckham and Deptford schools. Ten minute addresses were given by Mr. Bartlett and Mr. P. O. Jones, and, at the close, the Rev. W. W. Chynoweth Pope questioned the children on what they had heard. Tea was provided for the visitors.

London: Peckham.—On Saturday last a sale of work, in aid of the funds of the Avondale-road Church, was opened by Mrs. Sydney Martineau, in the presence of a numerous gathering in the schoolroom. Mr. John Harrison presided. In declaring the sale open, Mrs. Martineau remarked that she did not share the sentiments of some people with regard to bazaars and sales of work. She liked them, inasmuch as they were calculated to bring people together and helped them to understand each other better. She hoped that the sale would be a great success, both financially and in other ways. A cordial vote of thanks to Mrs. Martineau was moved by Miss Duvergier, and seconded by Mrs. Shapley (hon. secretary of the Ladies' Working Party), and Mr. Harrison was also thanked, on the motion of Mr. W. J. Cooley (church secretary), seconded by Mr. W. G. Shapley (superintendent of the Sunday-school), and supported by Revs. J. Arthur Pearson and Jesse Hipperson. It was announced on behalf of the sale treasurer (Mrs. Delta Evans) that donations to the sale fund had amounted to over £22 (including £1 10s. 9d. proceeds of an entertainment recently given in the school-room by the young people), with further promises. A donation of £5 from Sir John Brunner was also received. The sale, which was in every way a splendid success, realised £40 4s. 9d., so that, with the donations, the church coffers will be enriched by something like £68, after deducting printing and other incidental expenses. A concert in aid of the church funds is to be given in the schoolroom on Tuesday, May 25.

Manchester: Longsight.—The forty-second anniversary of the Free Christian Church took place on Sunday, May 9, when the Rev. G. C. Sharpe, minister of the church, preached to good congregations morning and evening. In the afternoon a musical service was given by the choir, including excerpts from Handel, Mendelssohn, Gounod, and Sullivan. There is every reason for believing that the opportunity afforded to the many visitors who were present at the services of hearing the newly-appointed minister will prove to have been a decided advantage, and be the means of creating a still wider interest in the life and influence of the church. The general increase at the ordinary services is most encouraging.

Mottram.—On Sunday, May 9, the Sunday-school anniversary services were held, afternoon

and evening; preacher, the Rev. H. Dawtrey, of Higher Broughton, Manchester, whose sermons were much appreciated. The attendances, including about 300 at evening service, were not so large as is usual on this occasion, and the collections a little under £17, about £3 10s. less than last year, possibly owing to the long period of bad trade. Two interesting presentations have been made recently, viz., a bookshelf-desk to Mr. James Sidebottom, one of the Sunday-school teachers, and for some years Sunday-school secretary, on Sunday, April 18; and an Austrian clock to Mr. Fred. Roberts, a Sunday-school worker and savings bank secretary, on Sunday last, in token of good wishes, in each case on the occasion of marriage.

Portsmouth: High-street (Resignation).

—The Rev. J. Burton, M.A., preached his farewell sermon as minister of the High-street Chapel on Sunday evening, May 16. On the previous Sunday evening, at a special meeting of the congregation, a resolution was unanimously passed regretting Mr. Burton's decision to withdraw from the ministry of the chapel, thanking him for his services during the past two years, and invoking the Divine blessing upon the remainder of his earthly life.

Scarborough.—A social meeting was held on Monday last, at the suggestion of the Rev. J. Wain, in order that he and Mrs. Wain might have a better opportunity of becoming acquainted with the members of the congregation than a more formal meeting affords. A short musical programme had been arranged by the choir, and a humorous reading from "A Window in Thrums" was given by the Rev. W. Rodger Smyth. Brief addresses were delivered by the Rev. Joseph Wain, by Mr. G. H. Harling on behalf of the congregation, and Mr. T. B. Kettle, representing the Sunday-school and the Bible Class. During the evening the presentation of a Queen Anne tea service was made to the organist, Mrs. Tate, who has recently married, as a mark of appreciation of her services as organist and accompanist.

Southport.—A meeting of the Southport branch of the British League of Unitarian Women was held at Portland-street school-room on Saturday evening, May 15. Mrs. Stevenson presided, and welcomed the large number of friends from Liverpool and district, and after refreshments had been served, Miss Kate Ryley read a most instructive paper on "Education," which was followed by a very able discussion. A paper by Mrs. Holland on "Boarding out of Workhouse Children" was read by Mrs. Thew; a very interesting and animated discussion followed. The members present were unanimous in approving the system and the good results which are being attained. Votes of thanks were passed to the readers of the papers. Mrs. Melley moved and Mrs. Odgers seconded a cordial vote of thanks to the Southport branch of the League for the sociable and pleasant evening spent.

Warwick (Resignation).—At a meeting of the subscribers held at the High-street Chapel, a resolution was passed unanimously expressing regret at the resignation of the Rev. A. M. Holden, and also wishing him and his family happiness and success in his new sphere of work at Kirkstead, Lincolnshire, where he succeeds his late father.

BIRTH.

HOLDEN.—On May 18, at West Wickham, Kent, the wife of the Rev. Alfred Cuthbert Holden, M.A., of a son.

MARRIAGE.

THEW—WHITWORTH.—On May 19, at the Congregational Church, Bowden Downs, by Rev. John Holden, M.A., assisted by the Rev. C. C. Coe, of Bournemouth, Henry Arthur (Robin), only son of Arthur Sherwood and Eliza Milnes Thew, of Southport, and grandson of the late Charles Morton, of Wakefield, to Cecily Marguerite, second daughter of the late John and Marian Whitworth, of Bowden and U.S.A.

DEATH.

BURGESS.—On May 14, Emily Mary, third daughter of the late S. C. Burgess, of Crawley.

DELICIOUS COFFEE.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

SUNDAY, May 23.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN, M.A.
 Brompton, Fort-road, 7, Rev. J. HIPPERSON.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. JOHN C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Mr. H. G. CHANCELLOR.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. FRANK K. FREESTON.
 Forest Gate, corner of Dunbar-road, Upton-lane, 11 and 6.30, Rev. MARY A. SAFFORD.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. HENRY GOW, B.A.
 Highgate-hill, Unitarian Christian Church, 11, Rev. J. ARTHUR PEARSON; 3, Mr. S. PENWARDEN; 7, Rev. F. HANKINSON.
 Ilford, High-road, 11, Mr. C. F. HINTON, B.A.; 7, Rev. R. K. DAVIS, B.A.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.
 Kentish Town, Clarence-road, N.W., 11, Rev. R. F. HANKINSON; 7, Rev. J. A. PEARSON.
 Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPE, B.A.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
 Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
 Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
 Peckham, Avondale-road, 11, Rev. A. A. CHARLES-WORTH; 6.30, Mr. STANLEY HERBERT.
 Richmond, Free Church, Ormond-road, 11.15 and 7, Rev. W. WOODING, B.A.
 Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT, M.A.
 Stratford Unitarian Church, 11, P.S.M., Mr. R. W. PETTINGER; 6.30, Mr. R. W. KITTLE, LL.B.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. W. E. WILLIAMS, B.A.
 Wood Green, Unity Church, 11 and 7, Rev. Dr. MUMMERY.
 Woolwich, Carmel Chapel, Anglesca-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWITH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
 BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
 CAMBRIDGE, Assembly Hall, Downing-street, 11.30 and 7, Rev. E. W. LUMMIS, M.A.
 CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
 CHELTENHAM, Bayshill Unitarian Church, Royal Well Place, 11 and 7, Rev. J. FISHER JONES.

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CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. G. H. VANCE, B.D.
 GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. C. HARGROVE, M.A.
 LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
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 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
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 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
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The Congregation is contributing £261, and arrangements are in hand for a Bazaar in the coming Autumn.

Additional help to the extent of £400 is earnestly desired. Towards this amount the following sums have been promised or paid by friends in all parts of the country:—

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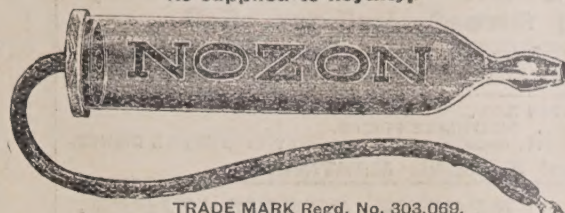
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Fig. 1.



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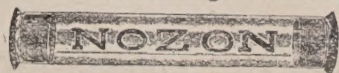
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Mouth Piece.

Fig. 2.—Medicinal Tube.

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Remedy.

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DO YOU EVER HAVE HAY FEVER?
ARE YOU SUBJECT TO COLDS?

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LONDON DOMESTIC MISSION SOCIETY.

AT THE ANNUAL MEETING, held on Friday, May 14, at University Hall, Gordon Square, Mr. P. M. Martineau in the Chair, the following resolutions were passed:—

Moved by the Chairman, seconded by the Rev. J. Page Hopps: "That the Report of the Committee and the Statement of Accounts, together with the Reports of the Missionaries, be received and adopted."

Moved by Mr. Philip Roscoe, seconded by the Rev. J. A. Pearson: "That this meeting desires to express its confidence in the principles of the London Domestic Mission Society, and to record its appreciation of the earnest and faithful labours of the Missionaries."

Moved by Miss A. Leigh Browne, seconded by Miss Louisa Jones: "That the best thanks of the meeting be given to the Committee and Officers for their services during the past year, and that the following be elected for the year 1909-10:—Hon. Treasurer and Chairman, Mr. Philip Roscoe, Mrs. Enfield, Mrs. Eveleigh, Miss A. Sharpe, Miss Holland, Mr. H. Chatfield Clarke, Rev. F. H. Jones, Mr. I. S. Lister, Mr. Charles Martineau, Mr. W. F. Pritchard, Mr. Usher, Mr. Withall and Rev. E. Daplyn. Auditors, Mr. H. J. Eveleigh and Mr. F. le B. Lawford. Hon. Sec., Rev. Henry Gow."

Moved by the Rev. F. H. Jones, seconded by the Rev. R. P. Farley: "That the best thanks of the meeting be given to the Rev. H. Cubbon, Warden of Mansfield House, for his address."

Moved by the Rev. H. Gow: "That the best thanks of the meeting be given to Mr. P. M. Martineau for his conduct in the chair, and to Dr. Williams' Trustees for lending the room."

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